Evangelical Christendom.

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MONTHLY NOTES.

We wish our readers a happy New Year, and that in the best and truest sense. True happiness is only to be found in the knowledge of Christ, and through Him of the Father. "These things (says the Apostle John) we write unto you that your joy may be full;" but what he wrote was about "fellowship with the Father and with His Son Jesus Christ." Again, our Lord himself says, "These things I speak in the world, that they might have my joy fulfilled in themselves." But what He spoke was that sublime intercessory prayer for His people (John xvii.), which sets forth more clearly, perhaps, than other Scripture the intimate fellowship and love subsisting between the Father and the Son, which is thus made known to the Church, that they also may enjoy this unspeakable privilege of fellowship with the Father and the Son, by the sanctifying power of the Holy Spirit. Joy to be real must have the Lord Himself for its object, and therefore St. Paul writes, "Rejoice in the Lord alway: and again, I say, rejoice." We wish our readers much of this joy throughout this present year.

Amongst the many subjects for prayer that will soon occupy the attention of those who assemble to observe the Week of Prayer, there is none of greater importance than that fixed for Tuesday the 8th, "The Holy Spirit in the Church." It is to the lack of the power and the presence of the Spirit that so much of the coldness and deadness and worldliness which characterises our time may be traced. It seems strange that any Christians should object, as some do, to pray for the Spirit, on the plea that every Christian possesses the Spirit, and that to pray for Him is a denial of this truth. Those to whom St. Paul addressed the Epistle to the Ephesians were no doubt in possession of the Spirit, for he says that on believing (Eph. i. 13) they "were sealed with the Holy Spirit of promise, which is the earnest of our inheritance, until the redemption of the purchased possession." Nevertheless, a few verses further on he prays "that the God of our Lord Jesus Christ, the Father of glory, may give unto you the Spirit of wisdom and revelation in the knowledge of Him."

So far from the possession of the Spirit hindering prayer for the Spirit, it should be just the reverse. "Whosoever hath, to him shall be given, and he shall have more abundance;" and if we ask why, with such a promise, believers lack this abundance, the answer is, "Ye have not because ye ask not." The exhortation, "Ask, and it shall be given you," is addressed by our Lord to His disciples; and the encouragement He gives them as to their receiving what they ask for, is especially connected with the Holy Spirit being the object for which they pray. "If ye, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask Him." Here at least two things are clear—that those who are to ask are God's children, and that what they are to ask for is the Holy Spirit. This is not to deny that true believers possess the Spirit, any more than "help thou mine unbelief" is a denial of "Lord, I believe," which precedes it. We may therefore consistently say, "Lord I thank thee for thy Spirit; supply thou my lack of the Spirit."

We trust, too, that a very important subject arranged for Thursday, January 10, may not escape notice because it appears in the Programme as one amongst many topics for prayer suggested for that day. We refer to the subject set forth in the words, "For the counteraction of the designs of the Papacy." This is, indeed, one of the most important topics not only of the day but of the week, for he must be blind who does not see the rapidly increasing growth of that crypto-Romanism which, under the name of Ritualism, is slowly but surely leavening the Church of England. Under the spurious plea of toleration, practices are now permitted both in the mode of conducting the services and in the ornamentation of our churches, which would have horrified our forefathers; and the worst sign of the times is that people "love to have it so," and resent as illiberal and savouring of persecution any attempt to have the laws enforced which forbid such Romeward tendencies and practices. As there can be little doubt that Jesuitism is at the bottom of this growth of Ritualism, we would especially commend this topic for prayer as of much importance.

It should also not be forgotten that events of last year have brought to light, what now is hardly denied, that there has been, and still, we fear, prevails, a sad falling-off on the part of Nonconformity from the sound doctrine and Scriptural faith of former generations. We observe petitions on Wednesday, January 9th, for universities, colleges, and associations for young men and women, "for the preservation of young minds from the current scepticism" as well as superstition of the day, and this will give an opening which we hope may be used for earnest prayer for greater faithfulness on the part of ministers in this matter. How can we wonder at the young being led into scepticism and infidelity when pulpits, alas! give so often not merely an uncertain sound, but not unfrequently one in sympathy with "modern thought." Much, too, of the religious journalism called Christian needs sadly to be Christianised.

The subject of Missions to the Heathen, which is arranged for Friday, Jan. 11th, will give scope for the expression of anxious feeling on the hearts of many as to the darkening prospects of the Gospel in Africa, so long, at least, as the present seething ferment on the East African coast continues. It may well be made a matter of earnest prayer that He, who "maketh wars to cease in all the world," would restrain the warlike tendencies of the Germans who, though zealous in a

good cause, that of suppression of slavery, seem sadly to lack wisdom in dealing with the native races. The late General Gordon, who had much sound judgment, both as a Christian and as a soldier, looked to righteous dealing, good government, and the gradual spread of Christian influence as more potent to quell slavery than military expeditions. At present we fear that the clang of arms may go far to drown the still small voice of the Gospel in East Africa.

No thoughtful person can regard the present state of things on the Continent of Europe without alarm. The indications of a coming struggle, and that probably of gigantic proportions, seem accumulating on all sides. The political restlessness which has long characterised France, seems increasing daily, whilst the name of Boulanger, though containing little in itself, becomes the focus towards which the elements of discontent in all parties turn. It is now also openly hinted that the coming elections early in the year will be the time when some new change of scene in the political drama may be expected. If this forebodes strained relations betwixt France and Germany, and possibly ourselves, we have at the other side of Europe increasing tension in the Balkan Peninsula between Austria and Russia, which seems to threaten approaching mischief. The present favour, moreover, in which Panslavism stands with the high authorities in Russia, is a dangerous factor in the European complications. In the meantime Europe is an armed camp, all nations straining to perfect their armaments, and complete their preparations for the coming struggle.

To the intelligent Christian these sounds of coming war are not unexpected. The promise, in Isaiah ii. and Micah iv., of swords to be beaten into plowshares, and spears into pruning hooks, follows a promise of which we can hardly yet have seen the fulfilment—viz., "He shall judge among the nations." In the meanwhile a darker prospect is presented in Joel iii., in which the language of the former promise is reversed, "Beat your plowshares into swords, and your pruning hooks into spears," and this is followed by the promise of the coming of one who will "sit to judge all the nations" (RV.). We must, therefore, expect Joel iii. to be fulfilled before the bright days of Isaiah ii. and Micah iv. can be looked for; but it is in reference to these closing scenes of the present dispensation, that our Lord would encourage His true disciples when He says, "When these things begin to come to pass, then look up and lift up your heads, for your redemption draweth nigh."

A sad story reaches us from Russia which illustrates the terrible severity of the laws which forbid Lutheran ministers in Russia to receive into their communion members of the Greek Church. A Lutheran minister, who desired to protest publicly against this unwarrantable interference with religious liberty, confirmed and gave the communion to a member of the Greek Church, explaining openly to the congregation what he was about to do. For this he was arrested, and was about to be sent to Siberia for life when his mind gave way, and he is now in a lunatic asylum. He has a wife and five children, whose worldly prospects are now ruined. He may not have acted wisely or well in what he did, for Lutheran ministers in Russia are only recognised on engaging not to proselytise members of the Greek Church; but what an exposure does his case afford of the unchristian intolerance of the so-called Christianity of Russia.

A wail of lament comes from the Vatican. On Christmas eve, as the Cardinals were presenting to the Pope their customary good wishes, he responded

in an allocution full of lamentation, not for the woes of humanity nor yet for the hindrances to the spread of the Gospel of Christ, but for his own loss of sovereignty! He laments that "the greatest moral Power in the world" should not "possess in Italy, where it had been established by Providence centuries ago, a real sovereignty." It is strange that the Pope should credit Providence with the establishment of the temporal power and yet ignore the action of Providence in its removal, and that as a just judgment for opportunities misused and for past wickedness which cries to heaven for vengeance. If any one desires to see the use which the Roman Pontiff made of his sovereignty when he had it in its fullest development, let him read a deeply interesting book, just published by an eminent American writer, "Lea's History of the Inquisition." The systematic barbarous cruelty and tyrannical oppression of that most detestable instrument of Papal power there exposed may well explain why Providence has taken away a sovereignty so frightfully abused.

We have been much gratified at receiving from Oporto, just at the time of going to press, a letter reporting the acquittal of Mr. Maxwell Wright by the Criminal Court before which he was tried on the 18th ultimo, at Madeira, on a charge for using words considered derogatory to the Roman Catholic religion. This happy result is doubtless owing to the representation made by the Evangelical Alliance to her Majesty's Secretary of State for Foreign Affairs, who instructed the British Consuls at Lisbon and Madeira to watch the case.

THE ENDUEMENT OF POWER.

"THAT no flesh should glory in His presence," is declared to be one of the important principles ever present with God. Paul says: "We have this treasure in earthen vessels, that the excellency of the power may be of God and not of us." Again, we are told that the cross is "the wisdom of God and the power of God unto salvation." We come to the cross, and everything there seems to savour of weakness rather than strength: "He was crucified through weakness." We look for power and we find it with the executioners of Christ; these were the brawny arms that nailed him to the cross, say they. The meanest of the rabble that stand and mock him seems to be the superior of Christ in power. Power was with the high priest, with Annas, Caiaphas, Pilate, Herod, with the soldiers and the lictors, and the servants. In Christ crucified we see the greatest collapse of power ever witnessed in the world. Is it really so? When Jesus, with his expiring voice, exclaimed, "It is finished," God on His throne with a still small voice said Amen, and that Amen opened a pathway for such a dispensation of the power of God as made all the princes of hell tremble on their thrones. We thus see that men mistake fearfully regarding this matter of power; where God finds it they would never dream of finding it.

When the Lord, from his seraphim-girt throne, called for some one to go among men with the gospel-message, Isaiah responded, "Here am I, send me." He is then told that the effect will be a wonderful hardening of the conscience, of the religious sensibilities, removing men from a state of salvability, instead of drawing them to it. In the presence of the overtures of mercy made through the Gospel, there would be—along with the conversion of a happy minority—a seven-fold development of the antagonism of the human heart. The heart, by resisting, would wonderfully improve its power of resistance. Yet is there not the assurance of the Master, "Lo, I am with you always, having all power in heaven and in earth? He that believeth on me, the works that I do shall he do also, and greater than these shall he do, because I go to my Father, and whatsoever ye shall ask in my name *I will do it*, that the Father may be glorified in the Son." Jesus from the skies continues to do His mighty works and mightier. But this depends upon the faith of His people. And, alas! that Gospel hardening that the hearers of the Word undergo, has a withering effect upon the faith of Christ's people. He said to them, "I have given you power over all the power of the enemy;" but the enemy will not let them remember this. This is the

victory which overcometh the world, even our faith.

It is the privilege of God's people to have the power of Christ so revealed in connexion with their ministry, that they shall see the Word take effect in the hearts of those whom they address. We say God's people, not God's ministers, because a blessing that is for the Church must be sought for by the Church. "But if the salt have lost its savour wherewith shall it be salted?" This is a terrible sentence, and seems to put a backslidden people in an awfully perilous condition.

There can be not the slightest question that the Lord Jesus is possessed of unlimited power. But His people must have a right understanding with Him. There must be the faith, without which it is impossible to please God. A hundred years ago, when Benjamin Abbott preached the Gospel in America, men were struck down as by bullets, and fell in all parts of the meeting-place, till a score or more were lying insensible, rising up at length to witness to the grace that saved them. In 1859, in Ireland, similar scenes were witnessed, and the greatest sceptics were compelled to recognise the irresistible power of God. There are diversities of operations, but the same Spirit.

The armour of God is for every Christian. This includes not only the shield of faith, but the sword of the Spirit, to be wielded by him aggressively, as the shield defensively. As we have said, the Christian may not be a cipher, he should be a power in society. We must believe that Jeremiah was a power in Jerusalem, though it seemed for the most part that the forty years of his ministry were frightfully barren of results. The Lord wanted a man that should stand there like a brazen pillar and testify against the iniquity of the people, and not cease from his daily protest and the announcement of coming judgments. When the work of redemption approaches completion it will be seen that he, too, was a fruitful branch in the true Vine.

G. B.

THE SERVANTS OF GOD.

CHRISTIANS are not any the less servants of God because they are His friends. The more abundantly the love of God is bestowed upon them, and the more they are exalted in position and privilege, the more completely do they become the servants of God. Speaking of His well-beloved Son, the coming Messiah, God, in words placed on record by Isaiah, said, "Behold, my servant shall deal prudently; He shall be exalted and extolled." And in the Apocalypse, we find this used as a title of honour with reference to those who are redeemed from the earth, and who enjoy uninterruptedly the beatific vision: "Till we have sealed the servants of our God in their foreheads;" "The throne of God and of the Lamb shall be in it, and His servants shall serve Him, and they shall see His face."

In the days of His earthly pilgrimage the Lord Jesus made this proposition: "If any man serve me let him follow me; and where I am there shall my servant be; if any man serve me, him will my Father honour." We are to serve Christ by following Him, by walking as He hath left us an example. It was His meat to do the will of Him that sent Him, and to finish His work—*i.e.*, do it completely. He showed that the laws of God were written in His heart, by delighting to do them, as common men delight to eat their food. We are to be servants of God after this fashion. In fact, there is no other fashion in which we can be the servants of God. God will not have any servants but those who find their happiness in doing His will, and are far from having any preference for their own will. The sixth chapter of Romans shows that we have to be made free from sin in order to be the servants of God. "Being, then, made free from sin, ye became servants of righteousness;" "Being made free from sin, and become servants of God." And Peter says, "As free, and not using your liberty as a cloak of maliciousness, but as the servants of Christ, doing the will of God from the heart."

There are some who believe that God has forgiven them their sins, and who admire the law of God and see plainly that there is no path so much to be desired as that of entire conformity to the will of God, but who have not yet learned how the grace of God is available for them that they may completely and joyously do the will of God. They fancy that having a new heart, it is enough that they keep the motives to obedience before their minds, and they will be enabled to obey. But there is always a terrible disproportion between their sense of obligation and their consciousness of strength. They are daily brought low and made sensible of captivity in the presence of duty, the excellence and desirableness of

which they plainly perceive. There is a screw loose somewhere, in consequence of which the machine, after all that has been done for it, refuses to work, and they are tempted to think that they have committed some unpardonable sin and forfeited for ever the favour of God. Instead of the expected consciousness of strength which they suppose ought to be in them, they find from day to day only a detestable sense of weakness, and the suggestion arises that the salvation of God must be a failure. Well, it is a failure, and will continue to be, so long as they pervert it in the way they are doing. Who bade them look within for consciousness of strength? Paul, writing to the Corinthians, says, "I was among you in weakness, and in fear and much trembling." What God wants you to be conscious of is your own everlasting and irremediable weakness. "When I am weak then am I strong," said Paul. You split Christ's salvation in two, take one half and then proclaim that you are still in servitude. The bane of your impenitent life has been the idea of self-sufficiency, the idea that you can stand alone. The Gospel would not be a gospel if, after forgiving your sins, it said, "Look now in your new heart for the ability to do all the will of God joyously." Not so. It gives you forgiveness in Christ; available as you abide in Him; lost to you if ever you get separated from Christ; and it gives you victory over sin in Christ, available only as you abide in Him by faith. The power that overcomes temptation as it arises is not in you, but in Christ, and is yours as you look to Him. When you are groping in your own heart for power, you have forgotten the way of faith. There is never any help to be obtained by self-seeking or self-tutoring. The thing for you is to learn more perfectly the lesson of Calvary as to the hopeless depravity of your own heart, and abandon for ever the idea that there is any good thing in it, and address yourself to Christ. Why has He put a divine executive into your heart, one that is omnipotent in the region of your corrupt nature? In the presence of temptation and of all the power of the Prince of this world, it is yours without a moment's hesitation to praise God mightily, because you have victory, because He that is in you is stronger than all antagonists. When a great host came against Jehoshaphat, and impending ruin stared him in the face, he strengthened himself in the Lord his God, and appointed singers to go before his troops praising God with a loud voice for the expected victory. It is the privilege of the servant of God to sing his Te Deum before the fight. The servants of God wear the armour of God, not the armour of Saul. The true servants of God find all their resources in Christ, and have no wisdom, righteousness, or sanctification save what they have in Christ. "Not I, but Christ liveth in me; and the life that I live in the flesh I live by the Son of God, who loved me and gave Himself for me."—G. B.

REDEMPTION.

The sufferings and voluntary death of Jesus upon the cross, as a malefactor, constitute the sacrifice by which God repairs the breach which sin had effected between God and man. In the suffering Christ God sets forth His holiness and justice and the depravity of man, all alike demanding this atonement, and the sympathy and loving-kindness of Him who gave His Son to be a propitiation for our sins. We have here a perfect provision for man's redemption. But all this does not of itself secure the salvation of a single sinner. A fountain of life has been made to spring from the earth, but men are free to drink of it or not. God has dealt with the sins of mankind in the person of Christ (on Him were laid the iniquities of us all), and now whoever consents to renounce all self-trust, all reliance upon his own works, and to put his trust in Jesus alone, obtains justification and reconciliation. Here we have what is called the doctrine of justification by faith. The sinner, convinced of his sin and helplessness, recognises a substitute and a sacrifice in Christ. For him the sinner, He that is holy, harmless, separate from sinners, suffered on the cross, the just for the unjust, to bring him to God. The sinner, as it were, comes into court, is found guilty, but as Christ produces the evidence that He has suffered in his stead and paid the full penalty, the sinner is absolved. He is made righteous with the righteousness of Christ. All this would amount to little if the death of Christ did not, besides bringing him pardon, bring him a new heart, a heart fed from the well-spring of Christ's own heart, a heart indwelt by the Holy Spirit. The Holy Spirit is God the Spirit, given to the believer to enable him to walk after the pattern of Christ. The scheme of redemption thus brings before us, by its own exigencies, God the Father, Sovereign of the universe; God the Son, incarnate in humanity; God the Spirit, the

immediate source of the new life in the penitent and believing suppliant; thus manifesting the fulness of the one living and true God.

It is of faith that it might be by grace (of the nature of a gift). Faith is simply the heart's reception of the salvation offered by God to every creature; first, in the form of repentance and faith; second, in all the fruit of the Spirit indicated in Gal. v. 22, 23: "Christ is made of God [by God's own arrangement] unto us wisdom, righteousness, sanctification, and redemption." Faith is not some great and meritorious achievement whereby we lay hold on salvation; but it is the collapse of self, the abdication of a usurper, the consent to be saved in God's own way.

As many as are led by the Spirit of God, they are the children of God. The Spirit of God does not destroy or harm the free agency of the believer. He has to work out his salvation with fear and trembling none the less that God is working in him to will and to do of His good pleasure. For the work of the Spirit is in accordance with the laws of the mind.

When the first man, Adam, was on trial, God told him that death would follow disobedience. This death meant alienation from God, and included the death of the body. When a man is forgiven and accepted in Christ, this death is no more the King of terrors, but a heavenly messenger bringing into a more blissful condition. To the thief on the cross Christ said, "Thou shalt be with me this day in paradise." Still there is to be the redemption of the body, and so we have the doctrine of resurrection. Departed believers are to resume their bodies, but these shall be transformed and made glorious, to correspond to the indwelling spirit. All men are to be raised again, and all are to appear before the judgment-seat of Christ. "God hath appointed a day in which He will judge the world by that MAN whom He hath ordained, whereof He hath given assurance unto all men in that He hath raised him from the dead." Sinful men are to be judged by a sinless man, the one man in whom the will of God concerning man found its perfect exhibition. He is the standard, and as men differ from that they are guilty and obnoxious to the wrath of God.

The command of Christ to His disciples to go into all the world and preach the Gospel to every creature, implies that the Gospel way of salvation is for all, and absolutely needed by all. The Bible declares that all have sinned and incurred the Divine condemnation, and have no title of their own to the favour of God; but that the degree of their responsibility will be according to the measure of the light. Upon every one that hears the Gospel faithfully proclaimed comes the obligation to obey that Gospel and become a means of commending it to others.

As the result of the final judgment, all who have been found truly to belong to Him shall be gathered with Him to the place where the glory of God is continually manifest, and where all is love, purity, and bliss inviolable, for ever beyond the reach of suffering, sin, and temptation. And they who have by their rejection of the truth pronounced themselves unworthy of everlasting life, shall be gathered by themselves in a place of everlasting death. G. B.

Foreign Intelligence.

FRANCE.

[From our own Correspondent.]

December 18, 1888.

THERE is profound error in supposing that those who cry out the loudest for universal liberty do desire it for all. Perhaps, in no ruse is the enemy more successful than in this. An imaginary or real defect is pointed out in a system, and the public mind is worked upon, until the system itself is overthrown and havoc runs riot; then the parties, who clamoured for liberty, seize on the power and wield it for their own selfish ends. Thus it is in politics, in education, in religion. It is nothing new; but each age, each generation, had to learn it by dire experience. Apparent lovers of liberty point out the discrepancies in public school systems of religious teaching; now is the time to put a Protestant shoulder to the politico-educational wheel; freedom is obtained, not as hoped for, conscientious Protestant teachers, but for godless teaching; and children are brought up with heads full of human knowledge and hearts full of distaste to all religion, while precocious germs of evil

bud forth. It must especially be so when there is no strong home-life and faith to counteract the school influence. And where, in France, is found home-life and home-faith? In hospitals, the lever was eagerly applied to get the nuns ejected, because their tendency was naturally to tamper with the patients' creed, and proselytise, *i.e.*, use unbecoming means to gain the dying over to the Romish Church. But so-called liberty subsides into fearful tyranny against any kind of religious visits to the patients, without their express request; and consequently hundreds languish on beds of suffering, and hundreds more die, without comfort, without awakening of conscience, without God. The same in religion: get rid of a detested creed and rejoice at it. But if you do not fill up the gap with a purer creed and holier works, another enemy steps in, and widens the gap until atheism reigns rampant. It behoves all to "look before they leap." The young scapegrace was not so far from the mark after all, who, when asked what was his duty towards his neighbour, replied, "To keep an eye upon him." The cleanest way may end in mire; the straightest, in a snare.

The snare for Protestants has often laid in supposing that Republicans and priest-haters would turn to Protestantism as a remedy for France, so soon as they had swept away all they could of Romanism. The disappointment is great. But in many the dream goes on. We cannot repeat too distinctly. A living Christ, a direct, pure, soul-awakening, conscience-striking Gospel, given by God-sent messengers willing to endure scorn, contempt, praise, or blame, from village to village, from town to town, on foot or on rail, on land or on sea; that is what we want, not by units as at present, but by hundreds. That pastors and well taught scholars are needed in their stated places, no sensible man would dispute; but more is called for. Simple witnesses to the power of a living God and Saviour in their lives and words, burning bushes, all aglow with the love of Christ shed abroad by the Holy Ghost: that is what we want. The lack of this is so felt that the expression of it is cropping up more and more in speeches, and in articles in the Protestant press; a good sign truly, and it is to be hoped it will be practically sought and acted upon.

The preparations for sowing abundantly during the approaching Universal Exposition augur well. The Evangelical Alliance and the British and Foreign Bible Society are lending generous aid, and the Rev. R. W. McAll has accepted the responsibility. A committee is formed of well-known and honoured pastors and laymen of the principal denominations. A hall is being prepared in Avenue Rapp, in which services will be held daily, and all the societies be represented. While this is going on at the western extremity of the capital, preparations are being actively made at the eastern end, by the infidel Municipality at Paris, to remove once more the cross from the dome of the Pantheon, now that is used no more for worship. The cost of the labour, the scaffolding, and other appliances for its removal is estimated at 14,000 francs.

Fearful and tragic crimes in Paris exercise the public mind. Books, pictures, and serials are the greatest promoters of such. A remarkable speech is attributed to E. Renan on the subject: "The youth of our schools needs direction. The superior teaching is not that great salutary breeze which carries the young and ardent into the regions of the ideal. The enthusiasm of vast horizons is wanting. I regret the neglect of efforts to inspire our youth with religious sentiment. They cannot be required to attend Mass, and there listen to fooleries (*inépties*). Gifted voices should be lifted up in the Sorbonne and our other great schools to raise the tone of the soul." Again, Jules Simon was coming away from a sitting of the French Academy with E. Renan, and they are said to have reminded one another of their youthful anxiety when arriving fresh from their Brètany to find a good confessor and director of their conscience, to save them from making shipwreck of their faith. "Do you remember," said Jules Simon, "our long walks in search of a Director?" "If I found one to-day, he would be welcome," is the reported reply of E. Renan. And these men have had the Bible in their hands, and have read it, too! What prevents them, and hundreds of other learned Bible-readers in France, from finding the Living Eternal Director, the Bishop and Shepherd of their souls? Criticism—*i.e.*, being "wise above that which is written." It is a most serious fact, causing untold anxiety, that Protestants are ceasing to hold the faith of their forefathers concerning the Bible, picking and choosing, and, with darkened conscience, rejecting portions of Holy Writ; an evil heart of unbelief not

discerning the pure and perfect Word of God; the soul accustomed to husks refusing to feed upon the Bread of Life. Criticism, not genuine, but unholy criticism, is doing its fatal work there also. The fact, also, of preparing abridgments and Bible stories (in Scripture language) for Sunday-schools has long been detrimental, if not fatal, to the searching and studying and feeding on God's own Eternal Word. It is beginning to be publicly acknowledged. But new abridgments are still coming out. Finney's sermons to Professing Christians have been well translated and lately issued—an immense boon to all who seriously seek a higher, a truer tone of Christianity. The Free Church Conference at Saint-Aulaye (Dordogne), which met in November, reported progress. There is vigorous life animating some of the Western Churches, and the exhortation to set all to work who have life is responded to. Three evangelists were set apart by laying on of hands. The Free Churches of the North and of Paris had their Conference in the capital; and there, too, progress was reported. Taitbout Chapel has opened its entrance hall to a McAll meeting, and the Chapel of the Rue Charlat has also associated itself with one of these meetings, and removed to the Rue du Temple. The Chapelle du Nord is bright with its Fraternal Society, and the chapel of the Rue Madame is successful in its remarkable solicitude for children and youth. The Inner Paris Mission has joined the Société Centrale d'Evangelisation, and this union is expected to be an element of strength. The first temperance café has been opened at Sévres. It is a novel experiment in France, and a fruit of the Blue Cross Temperance Society. The French Society for the Observation of the Lord's-day is spreading a striking and manly appeal from 239 merchants and heads of factories in many different parts of France to make the trial, as they have, with such happy results, of Sunday closing.

On the 25th of November, was held the seventy-ninth anniversary of the foundation of the Lutheran Church in Paris. A league is formed in order to develop the physical education of the people. The deplorable effects of "all work" and no adequate healthy play makes "Jack worse than a dull boy"; and men of mark are resolved to bring into vogue some of the good old games of our forefathers, and which seem to have wholly forsaken our shores for England.

Professor Guillaume Guizot (son of the late historian) has given an interesting lecture to the students of Montauban Facutta, on "Milton in his Home and Family." M. Lichtenberger, the Dean of the Protestant Faculty of Theology in Paris, has been requested by the Vice-Rector of the Academy of Paris, to prepare the general report on the progress of the University. It is regarded as a great honour to Protestantism in the person of the Dean. A curious and unusual circumstance in Nimes, was the attendance of the Protestant Pastor, Fermaud, President of the Reformed Consistory, at the funeral of the Roman Catholic Bishop Besson. The worthy and unfanatical career of Bishop Besson, seemed to call for this, and it was much remarked and approved of by the Romanists.

A warning is given from Buenos Ayres, concerning cargoes of simple girls arriving from Havre, Marseilles, Bordeaux, who have embarked on the promise of situations, and finding themselves a prey to the destroyer. The society befriending girls, as they alight from railway trains, is consequently extending its work to the ports. The remarkable work of protection to girls and to the English and American poor in general, carried on by Miss Ada Leigh for above twenty-five years in Paris, is continuing its course of prosperity. In its various branches, it is now touching over 800 each week, especially young women and children. All the lady workers are volunteers, many have been thus employed from eight to fifteen years, paying their own board.

GERMANY.

[From our own Correspondent.]

Berlin, December 15.

Since my last letter the German Parliament met again. Among the matters of legislation announced from the throne two are of interest at this place. The one is the Bill of insurance against infirmity in old age. This is the last of the measures of social reform, which were inaugurated a few years ago by the message of the late Emperor William. His grandson fully adopted this programme. By this triple insurance against illness, against accidents, and now against the consequences of old age, the working

classes are really very well taken care of. The latter measure is, in fact, the most important, as many people escape illness and accidents, while every man will be glad to have a provision for his old days.

The other question is the East African. In friendly words the Emperor mentioned his satisfaction at the co-operation with England. The reference made by the Emperor, as well, in this as in the question referred to above, on the desire to bring the claims of Christianity to practical working in the action of the Government, is, of course, not after the heart of everybody, but we are grateful for these public recognitions of God's sovereignty. The eyes are directed much towards East Africa at present; and Count Bismarck (son of the Chancellor, and Secretary of State for Foreign Affairs) said yesterday that a Bill would be brought in in January.

The Roman bishops have sent an address to the Emperor, in which they speak of steps having been taken towards peace between Church and State. The reply of his Majesty was friendly, yet not very prompt and very decided in one point, namely, that the peace is concluded. Every hope of further concessions to the Roman See is cut off. Prince Bismarck sent a reply to the University of Giessen for the dignity of D.D. conferred upon him. He takes it as a recognition of the principles of tolerance. It might, however, be questioned if the appointment of Professor Harnack was really an act of tolerance, and not rather one of intolerance on the part of the State against the Church, whose future ministers he is to educate.

It is fearful to what degree of infidelity some pastors openly avow themselves. Now Bremen is chiefly the head-quarters of this "liberal" theology. In Pastor Schwalb's recently-published sermons, we find the following sentences: "It is true we do not agree any more with the creeds of the Protestant Church. We do not believe all the holy, great, and venerable things which people tell us that a Christian and a Protestant ought to believe. We will not make pious phrases; we do not believe in the Trinity, in the God-man, and in the sinless man, Jesus. We do not believe in the miracles of the Bible, in what you call the great facts of salvation." "We form an idea of God as well as we can. If wise people fancy Him an impersonal being, hardly discernible from the world, let them do so." "I should like to abolish Baptism and the Lord's Supper in the Protestant Church, and replace them by better ceremonies; but I have not the power to do so. The doctrine of the Trinity belongs to the antiquities, which we consider with historical interest in our museums." "Jesus, whom one curiously calls the Saviour." "Clergymen pray to the Lord Jesus their Saviour, and pray before their congregation as if all the salvation of the world lay in the pierced hands of the crucified One." It would be terrible to read these things if we did not, on the other side, find it better that infidelity is open. It is less dangerous then as when hidden in Christian phrases.

Among the Christian efforts to counteract the powers of unbelief, I may also mention a new enterprise—a Christian paper for schoolmasters. There exists a newspaper for that class of men, published in a very bad spirit. As it is important to give the great number of German schoolmasters a newspaper which pays attention to their special wants, the new undertaking was started on October 1, and we trust it will prove a blessing.

It is now 100 years since the first deaf and dumb institute was started in Prussia. The day was celebrated by a festival in the institution on the 3rd inst. The Emperor, being prevented, sent Prince Frederick Leopold as his representative. The institute is working on the new principle, which teaches these unhappy people to speak. Though it is not the language of a person who has the full use of his faculties, they can make themselves understood, and several declamations of children were well understood by the audience.

On the 9th inst., Dr. Kögel celebrated his twenty-fifth anniversary as Court Chaplain. The Emperor and Empress, the Empress Augusta, to whom he had been so much during and after the death of Emperor William I., and a great number of friends sent their warmest congratulations. In the evening the members of the Church were assembled at a tea meeting.

ITALY.

[From our own Correspondent.]

THE Papal "Plan of Campaign" is fairly launched. A department in the Vatican is set apart for making arrangements, receiving reports, providing money, and so forth, for the congresses to be held in foreign countries, with a view to stir up, not only the executives, but also, as far as may be, the populations in favour of the restoration of the temporal powers. When the Neapolitan pilgrims were about to be introduced of late to the Pope by Cardinal Sanfelice, his Holiness expressed a desire to have a few words with his Eminence in private. He desired to know whether the reception of King Humbert and the Emperor William at Naples was as enthusiastic as was generally represented. The reply was, that there could be no doubt about it. "Well," replied Leo XIII., "the enemy is doing its best to humiliate and and put us down. But we will fight; we are not strangers to such a process. We must rally our forces and go boldly into the struggle. I count on my clergy."

The pilgrims met with but a sorry reception. The Holy Father reproached them with being degenerate sons of the Church, and showed himself more than usually displeased and indignant. The blare of trumpets sounded as the procession reformed, and the Cardinal returned to the Curia amidst the hurrahs of the people. From that day detailed orders have been sent to the Bishops, committees, and clubs or associations (Catholic) to institute and maintain an increasing agitation in favour of the restoration of the temporal power. To this call the clergy have responded with vigour, notably in the case of certain eminent prelates from Germany, who hastened to Rome to receive orders regarding the new campaign. With them are associated certain members of the Centre, both in the Richtag and Landtag, and who are pledged to push the matter in the two Chambers. A meeting, also, of Roman Catholic deputies, under Count Windhorst (who has received the thanks of the Pope, together with his benediction), has been held in Berlin, to determine the policy of the Catholic party with regard to the present unfavourable relations between Germany and the Vatican, at which it was resolved to assume an attitude directly hostile to Prince Bismarck.

Nor have the English (through Cardinal Manning) or the Irish Catholics been behind in expressions of strong sympathy with Pope Leo's position. Whether war breaks out or not, the Vatican believes that, sooner or later, a Congress of the Powers will come together to consider the political situation, and then, it is thought, that the question of the present unwarrantable position of the Papacy will enivitably crop up. It is to France especially that the Pope is looking. Cardinal Rampolla, by order of his Holiness, has forwarded orders to the French Bishops to show the greatest cordiality to the Republic. The French press, whether clerical or other, is fulfilling the Vatican orders with wonderful persistence.

The craft and cunning of olden times crops up in our day in the movement of Cardinal Lavigerie, who, although an Italian, is noted for his hatred to everything connected with Italy. He is organizing a missionary expedition for Africa, to which his Holiness has contributed 300,000 lire, that sum being distributed among several committees. The Committee in Paris have nominated a military committee, which has General Charette (ex-chief of the Pontifical Zouaves) as its President. It is evident that under the appearance of preventing slavery in Africa the Committee aims at nothing less than the restoration of the old Pontifical Zouaves, under the command of General Charette. Confirming this, the *Figaro* says: "The Vatican has resolved to mobilise all Catholic forces, in order to bring about the final issue of the Roman question." Yes; the Papacy is going to mobilise the Pontifical Zouaves, and then, as soon as a general conflagration breaks out, throw them into Italy and await the upshot of a civil war. The Papal coffers are full. Don Dominico Linetti, present Director of the "Unità Catholica," has just offered 50,000,000 in gold to his Holiness, which have been graciously accepted.

Such is the present state of matters. The Plan of Campaign is launched and getting into working order. And this is the doings of the so-called "Vicar of Christ!" Not of the Prince of Peace, for of Him it is said, "My kingdom is not of this world." United Italy has sore need of fervent prayer on her behalf.

The work of Sig. Capellini this last autumn has been full of encouragement. During the time he spent among the soldiers when the grand manœuvres took place at Viterbo, Bracceiano, Imola, Castel-Bolognese, Pisaro, Rimini and Forli, the work of distribution of the Scriptures and tracts, of meetings for

prayer and exhortation, and personal dealings with the men willing to give ear to Gospel truth, went on with but few hindrances. Here and there ex-priests who have enlisted, Jesuits, monks and priests in disguise, and devotees of the Vatican party have done their best to prevent or neutralise the efforts to enlighten and save the souls of their comrades. However, so many evangelical books and tracts were already in the hands of the men that an independent opinion had already been formed, both with regard to the tracts and the distributor. The latter was found to be highly respected and the former greatly appreciated. At Bracciano, where Sig. Capellini had formerly lodged at the house of the archpriest, he was obliged to find accommodation elsewhere, that functionary having refused to allow him to set foot on his premises. Some soldiers, however, who at once recognised their old friend and teacher, sought out a lodging in a small house in the midst of the encamping multitude, which proved to be a most advantageous spot, for here Sig. Capellini and his colporteur unpacked his case of books and tracts, many eyes being upon him. His room was invaded by the soldiers at their leisure hour, anxious to hear the Scriptures read and expounded, and to receive tracts, etc. The space was wholly inadequate to the requirements of the moment. Some sat on the bed, others leaned against the wall, some sat on the window sill, others stood or sat on the floor. There was a continual stream coming up to find out what it was all about.

The prayers are asked of all Christians interested in this noble work.

SWITZERLAND.

[From an Occasional Correspondent.]

Last month I gave a description of attacks by mobs upon the Salvation Army Hall, lately completed at Neuchâtel. I had scarcely returned to my hotel in Geneva, when at *table d'hote* we all welcomed a well-known philanthropist, to whom we listened with intense interest as he related the following incident:—

"On coming from Neuchâtel in the train, and passing through the Canton de Vaud, I was shocked by a scene of indescribable brutality (*sauvagerié*). At one of the Vaudois stations the compartment was suddenly filled with a troop of soldiers, who, as suddenly, began to insult and bully a very quiet man at my side who wore the Salvationist uniform. The man was patient, good humoured, preserved his presence of mind, returning good words for bad, or remaining silent. Then they tried to force a cigarette between his teeth; he smiled and said, 'No, comrades; you have not cigarettes enough for yourselves.' This propriety of behaviour struck and charmed me, but exasperated them to a pitch of savage fury beyond description. They struck him, snatched his cap from his head, and were about to beat him, when I arose to my full height, and gave them such a setting down that, taken by surprise, they hung their heads, and stopped. Gentlemen, I simply did my duty." Of course these generous words were applauded, and one of the guests exclaimed, "Monsieur, God will bless you. Inasmuch as you stood up for one of His little ones, you did it unto Him, and He will reward the deed." The soldiers were doubtless peasants and vine-dressers, returning home from the autumn camp exercise; for there is no standing army in Switzerland.

Miss Sterling, Captain in the Salvation Army, was brought before the Tribunal of Orbe for offence of proselytism—*i.e.*, allowing a few children to come into her meeting (for children) without the express authorisation of their parents. She had asked all of them if they were authorised by their parents, and they said *Yes*. Before the Tribunal these same children, when asked, said *No*. She was condemned to 100 days' imprisonment in Chillon Fortress, reserved for disciplinary punishment of military and religious delinquents. Hitherto penalties inflicted on Salvationists have been fines, with the alternative of imprisonment in the case of non-payment. In this case no alternative or choice was given. Accompanied to Chillon by a gendarme in civilian clothes, she was at first submitted to the same *régime* as the other prisoners (all the others are men). On representation, there has been granted her light in the evenings, warmth in her room, and liberty to walk about in the castle for an hour each day. She has already been the means of the conversion of a prisoner, and has gained the hearts of the others. The law under which Miss Sterling was condemned was drawn out of dusty archives, it seems for the first time, expressly to achieve her

condemnation. This law, suddenly put in force against a gentle English lady, will no doubt be rescinded, for no Christian teacher of any denomination would be secure in house to house visitation, Sunday-school, or cottage meeting, from unbelieving or drunken men, who might terrify wife and children and servants into telling as positive a lie as the poor children of Orbe were brow-beaten into telling, and suffering months of imprisonment in consequence. All the sound portion of the Swiss population, whether lovers or haters of the Salvation Army, are vexed and heartily ashamed at the event, and demand the doing away of what is facetiously called "an old, rusty, blundering blunderbus!"

In 1822, another English lady, Miss Anna Greaves, had to undergo, not imprisonment, but banishment from this same Canton de Vaud for holding little Bible readings for the poor, around a quiet cup of tea in the Rue du Château, in Lausanne. The meetings always commenced by prayer and some pleasant words by Professor Lovat, at whose house she was staying. She had printed a translation of the "Shepherd of Salisbury Plain" and other standard tracts of the period, and had thus given the first impulse to the Tract Society of the Canton de Vaud, and had also helped in the formation of the local Bible Society. For these offences she was ordered to leave. She recommenced, in peace, her labours in Geneva, extending them to students; and to this day her name is blessed by the descendents of those brought to God by her means. The "Ecclesiastical History of the first Fifty Years of this Century in the Canton de Vaud," by Carl, in which these details appear, would be eminently useful and telling to read in the light of present circumstances.

A French pastor has communicated to me the following account of his visit to Miss Stirling in prison: "I had made up my mind before presenting myself not to touch on the subject of Miss Stirling's condemnation, but to remain foreign to any appreciation of Vaudois justice. I simply went as a Christian to visit a Christian sister, because my Saviour loves to see His children act thus. When once we had reached the top of the stairs which leads to the storey where the prisoners are, we reached a sort of hall or anti-chamber, where was Miss Stirling's sister come expressly from England with friends, and who was bidding farewell to two lady visitors. An instant afterwards I was in the cell. You, of course, know the prison of Bonivard, and the cells of olden days. Happily, the times are greatly changed. Then all was darkness, dirt, cold, misery, unspeakable sufferings. Now I found a large square room, irreproachably clean, lit by a large window with iron bars, projecting without towards the Lake, the Rhône Valley, and the mountains. In the wall a large earthenware stove heated from without, and gently 'snoring'; as to furniture, a bedstead—iron, I believe—a toilet table, a writing table, a stool, and three chairs; as to persons in the room at that moment, the prisoner, her sister, two of their English lady friends, and myself; as to consolation, the presence of Jesus, the peace of conscience, and the patient waiting for a deliverance better than the opening of the prison doors, which men must sooner or later grant; also the possibility of receiving visits and the care of friends, and the knowledge that she is being borne up by the prayers of a whole sympathising army of brethren and sisters. I proposed prayer. I was able to lift up my heart before God with entire freedom, and she afterwards prayed in few words. When we arose we had a clearer consciousness of what we each of us were, children of the same God, working in different rooms of the same house, but feeling the same spirit of God's family circulating from one to the other. I had messages for her from friends who were aware of my intention to visit her, and she received them joyfully, requesting me to thank those friends, and to tell them that she was happy in her prison, and felt in a peculiar manner the Saviour's presence. I left her then with joy, happy at having seen once more, visibly so to speak, the faithfulness of my God with regard to his tried children, happy at having affirmed the holy unity of Christ's body, of whom we are members, which confers upon us the duty and the privilege of loving, encouraging, comforting, and visiting each other."

We have just heard that the sentence is quashed and the prisoner set free, but not that the law is rescinded. May the first step lead to the next!

NORWAY.

THE following communication from the Countess Ida Wedel Jarlsberg is forwarded to us by Mr. H. J. Atkinson, M.P., who warmly commends the appeal:—

Having heard of the interest the Evangelical Alliance takes in every work grounded on the true Protestant faith, and for the purpose of leading souls to Christ, we venture to appeal to the honoured committee for their influence towards raising at least £1,500 for a house in which to preach the Gospel of salvation. We have been working about four years in Christiana amongst the poor classes in one of the most neglected parts of the town. We have had weekly meetings, and have given addresses in a hall holding about 200 persons, and have seen much blessing, as many sinners have been converted.

Last year we started a temperance work, both for grown-up people and children. The hall proves now too small for the work, and we have been obliged to send people away for want of room. As there exists no larger mission hall in this part of the town (and, even if it did, the most liberal of the clergy would not allow women to speak in such a place), we see no other way of continuing the work than by getting a house.

Mr. H. J. Atkinson, M.P., of Gunnersbury, Acton, London, W., who knows more about our work, circumstances and plans, would be able to give any details wished.

Christiana, Dec. 1, 1888.

SYRIA.

A FEW WORDS ABOUT GIDEON AOUD, THE BEDOWIN.

ABOUT five years ago, Ibraham Nassif, our Scripture Reader to the soldiers, encountered on Mount Lebanon a Bedowin youth, named Gideon, tending large flocks of sheep and goats, Ibraham had earnest, spiritual conversation with him; he was greatly interested in the portion of Scripture read; he begged to have a copy, but as he could not read, Ibraham refused; Gideon's entreaties prevailed; he promised to learn to read: with prayer and praise they parted.

About a year after Gideon came to Beyrout, for he had contrived to learn and find out some passages in the Scriptures; he had obtained permission from his tribe, and he now entreated us to teach him more. We accordingly arranged for him to live with our Scripture Reader, and to regularly attend our boys' school in Beyrout. For a while fears were entertained for his life, so he had to throw aside his Bedowin dress, and assume the Syrian costume. He is a fine, intelligent youth, and made great progress in his general studies, but more especially in his spiritual life. His ardent desire is to be a missionary to his own tribe. The following lines just received from Gideon, will be read with interest:—

September, 1888.

I was invited to Zachleh by a man there, but on my way to his house I passed near a Khan (wayside Inn), and there I saw several Bedowins; they were from the coast of Mosul and Orfah. Wishing to tell them something about the Word of God and Salvation, I told the man who invited me I could not go to him, so I stayed with the Bedowins, some were of our tribe. In the beginning I spoke to them about religion, and I read to them Mark iv., some refused to hear, the others liked to hear; those who refused thought I was going to speak evil against God; at last, when they heard the parable of the sower explained to them, they were very pleased and surprised by what they saw—they said it was a miracle, how I, a Bedowin, can read, and so understand; I read also the 5th chapter. When they heard the miracle Jesus did by sending the Satan to the pigs, they all said, in a loud voice, "Oh! how good Isa (Jesus), did not send them to camels nor to sheep!" I told them the Ten Commandments; they longed that they could read what I do, and they said: We wish you could be with us a longer time, to hear from you those wonderful words; you yourself are wondrous! They were glad to hear about immortality, the fall of Adam, and all about God sending His Son to save us. The things which made them very surprised, and, as I believe, gave them a little light. They begged me to stay with them more days, which I could not do. On my return from Zachleh, I was accompanied by an old Musselman coming from Damascus. On our discussion about religion, he said: "There is a sect of the Christians who deny God." "Who is it?" I

asked him. "The Protestants," he answered. I told him: "It is a great mistake to say so, because they only worship God and Saidna Isa (our Lord Jesus)." He was surprised. "How do you know; you are a Bedowin, I am a Damascene, and hear and know more than you?" I told him: "I read the Bible, and have with me a Testament, and I know Jesus the Saviour of the world." Then I read to him Matthew vi., and spoke to him as plain as possible. He was pleased, and parted with me, saying, "Peace be with thee."

GIDEON AOUD.

CHINA.

THE following account from the pen of Miss Guinness gives one some little idea of the wide-open doors that China offers to the Gospel. It is only a simple record of the travellers' daily doings, but how strangely different it is to our English travellers' tales, and how vividly it pictures the vast, vast need of heathendom:—

Uan-teo: on the Grand Canal,
Province of Kiang-su
Friday, mid-day.

All alone, in our pleasant boat, lying off the little town of Uan-teo, on the grand Imperial Canal of China; how strange it seems, how blessed! I have just had a quiet hour in prayer. How near the Master is,—how very near! "Bless the Lord, O my soul, and all that is within me bless His holy name." "*A hundredfold more!*" Why, I really think it is a hundredfold more every day, so greatly does He bless us.

Just now I am alone because all the others are on shore, giving the sweet message of life we come to bring. I could not join them in going on their blessed errand, because someone was needed to remain on board here, with our things; so I have been pleading for them, and am conscious that they are being, even at this moment, richly blessed of God. Just now I have two visitors, a nice peasant woman and her young daughter. I have been trying to talk to them—dear people—but, oh, I know so few words! They are content, however, to watch me write, and are leaning over the table with wonder and amazement, gazing most intently at the mysterious performance, as I pen these words. Ah, their boat is just going, so they must be off.

Oh, how delightful! M—— has just returned, full of joy, bringing seven ladies with her. They all come thronging in. And here are the others, M—— and L——; they also have had a grand time, and seem full of the blessing of the Lord. Praise Him, praise Him!

One dear old lady listens with rapt attention. She has never heard the glad tidings before. She must be over sixty years of age. She says, earnestly, quietly, that she believes; she has never, never heard before, but she *believes*. They all sit round, crowded into our little cabin, and L—— speaks to them, sitting by this dear old woman, while we pray, and I write these words.

An hour afterwards.

They are all gone, having just left us. Eight or ten were here, and listened so intently; several of them, I am sure, really understood the message. Two were Mandarins' wives, travelling from Canton, and the others live mostly on neighbouring boats. L—— spoke to them while we prayed; we sung to them too, and they asked questions, seeming really interested. The dear old woman who had never heard before seemed just full of joy and light, and explained to the others about the Saviour and the Cross and all His love with quite a radiant face. Now we have left them—and there is no man to care for their souls. They never heard the message until to-day; now one brief visit, and that is all. Thank God, they have heard and believed; and thank God, though there is no fellow-believer to teach and help them further, His blessed light abides with them, and will lead them on into all truth. To Him we commend them now as we pursue our onward way. And so our gracious Heavenly Father answers prayer. Oh, it is blessed to live thus in constant, actual, living contact with Him; asking and receiving, seeking and finding; dwelling in restful, loving communion with God.—(From *Regions Beyond*.)

GERMAN SUNDAY-SCHOOL JUBILEE.

By the Superintendent of the Sunday-school Union Continental Mission.

[The following article, with several others, was crowded out of our last issue.]

In 1863, after passing some time in Italy and Switzerland, Mr. Albert Woodruff, of Brooklyn, entered Germany to see what could be done for the establishing of Sunday-schools. Accompanied by Mr. Bröckelmann, a retired merchant of Heidelberg, who acted as interpreter, he continued his self-imposed task for several months. They called upon pastors and church officials, corresponded with men and women of learning and high position, explained the system among all classes of society, wrote articles, formed classes for teachers, and conducted schools in the presence of both clergy and laity. Their first meeting was held at Munich, and they established the first Sunday-school—so far as the Lutheran Church is concerned—at Frankfort-on-Main. They visited about twenty other towns and cities, and eventually came to Berlin, where, as the result of fourteen weeks' sojourn, seven schools were organized. This was the beginning of the movement whose twenty-fifth anniversary was celebrated by the "Jubilee" on Sunday, Monday, and Tuesday, October 7, 8, and 9.

From Berlin Mr. Woodruff returned to America. Meantime, however, the London Sunday-school Union had inaugurated its Continental Mission, and from the experience which Mr. Bröckelmann had gained, was led to adopt him as its first missionary, whose arduous labours were continued, with rare fidelity and success, for sixteen years.

Before entering upon our report of the Jubilee we may remark that the *first* Sunday-school in Germany was begun at Hamburg, in 1824, through help received from the London Union, by the Rev. J. G. Oncken; and that at the time of Mr. Woodruff's visit there were a number of Free Church schools, chiefly Baptist and Methodist, but they were comparatively very few, and very widely scattered.

On Sunday, October 7, special services were held in the schools throughout the country, when addresses upon the history of Sunday-schools, and explanations of the Jubilee celebration, were to be given. We had the opportunity, accompanied by the Rev. H. C. Woodruff, son of Mr. Albert Woodruff, of attending the young people's service, at 12 o'clock, in the Dono Candidatenstift, Oranienburgstrasse, conducted by Court Preacher Schrader, when about 400 scholars and 25 teachers were present, and of taking part in Count Bernstorff's school, Ranchstrasse, which met at 2 o'clock, and numbered 120 scholars and 10 teachers. Both services were very animated and interesting.

At 7 P.M. we went to the City Mission House, Johannistisch, where a "Festtheabend" was to be celebrated. Over 900 teachers, contingents from the various Sunday-schools in the city, were present, seated at tea-tables. The hall is an old theatre, and not only the ground-floor, but the platform, galleries, and boxes were fully occupied, and the *ensemble* presented a very lively scene. The Vice-President of the Berlin Committee (Probst Baron von der Goltz) took the chair, and, after engaging in prayer and reading Eph. iii. 16—21, gave a very pleasant address of welcome, made kindly reference to Dr. Prochnow, "the father of the Committee," who was lying on his death-bed, and pointed out how much the Sunday-school teachers of Berlin were indebted to him. Then the two visitors from England and America, representing respectively the London Sunday-school Union and the Foreign Sunday-school Society of Brooklyn, U.S., followed suit, giving the hearty greetings of all those in whose name they were delegated to speak, and their sincere wishes for the future success and prosperity of the Sunday-school cause in Germany. Then tea was served, and a good half-hour was passed in friendly chat; after which the meeting was addressed by Pastor Kraft, of the Zionskirche; Rev. Mr. Robertson, of Oban, N.B.; and Pastor Fliedner (brother of Dr. Fliedner, of Madrid). Pastor Bartz closed with prayer.

On Monday evening, Oct. 8, a sermon to teachers was preached in the Saint Nikolai Church by Pastor von Seydewitz, of Frankfort-on-Main. A very large congregation assembled. The sermon was thoroughly evangelical in tone, and was based upon Ps. cxviii., verses 14 and 15. "The festivals of the Church's year," said the preacher, "stand out before us like precious stones—the Reformation Festival, the Harvest Festival, etc.; and now God has given us this green emerald of the Sunday-school Festival. Therefore, will we sing the song of Jubilee, 'The Lord is my strength,'—how great is the Almighty goodness!—'the Lord is my psalm; the Lord is my salvation.' The Church of Christ, though of great age,

has still great power, and in the Sunday-school has borne a fresh green branch from which new strength flows for teachers, pastors, congregations, for school and church, home and family. The Sunday-school is a true Salvation Army, which tends forward, upward, and will once more win the kingdom of God for us. Salvation came to us in Jesus Christ and His Gospel. The Bible, therefore, must be brought near to the children, must be made their own, and through it the vision of the Redeemer must be deeply rooted in their hearts. The Sunday-school shall be part of the work of the new Reformation, and a harvest for the Church."

We have given these extracts at some length, that our readers may judge of the impression produced upon the minds of the hearers by such an excellent sermon.

After service we again repaired to the City Mission House, where about 600 friends were assembled, 100 of whom were delegates from the various provinces of the Fatherland. Count von Bernstorff presided, and after giving his words of greeting, he read a letter from Mr. A. Woodruff, of Brooklyn, and then introduced, in turn, the representative from England, Mr. Woodruff, jun., and Pastor Zauleck, of Bremen; the two former speaking chiefly of the great spiritual and social good wrought by the Sunday-school in their native lands. Telegrams were next sent to the Emperor, the Empress, Mr. Woodruff, sen., and Mr. Bröckelmann; and a letter of condolence to Dr. Prochnow was decided upon. Then Pastors Müller (of Barmen), Götze (of Wiesbaden), and Robert (of Frankfort) spoke, and the meeting closed with singing and prayer.

At 9 o'clock on Tuesday morning 60 delegates and pastors met in the smaller hall of the City Mission to discuss: (1) The improvement of the present Sunday-school magazines, or the creation of new ones; (2) means for more fully helping and strengthening Sunday-school Union work in Germany; and (3) the establishing of local Unions. The discussion was well sustained till after 11 A.M. by a good number of speakers. A meeting of ladies was held, at the same time, at the house of Frau Loesche. From 11.30 to 3 P.M. a general meeting of about 400 people assembled in the large hall. Count von Bernstorff, who presided at all the proceedings of the day, first expressed regret at the absence of the President of the Berlin Committee, Dr. J. D. Prochnow, and called attention to the great value of the services he had rendered to the cause, especially as editor of the magazines (*Die Sonntagsschule* and *Der Sonntagsschulfreund*). He then reviewed the twenty-five years' history of the Sunday-school movement, stating incidentally that he, along with Pastor Zahn, founded one of the first schools in Berlin; pointed out that the Sunday-school had introduced a new principle into the Christian world, for those who have learned to serve the Lord there are prepared to serve Him in other ways, and the school becomes the starting point of all kinds of Christian work. Mr. Woodruff and Mr. Bröckelmann did not commence the movement in the interest of England or America, but of the kingdom of God. He expressed the belief that the teaching of the Sunday-school will again bring back the sanctity of the Christian Sabbath to the Continent, made grateful acknowledgment of the help and good influence received from England and America, insisted that the work of the Sunday-school should form a basis of co-operation on the part of both clergy and laity, and hoped that the influence of the Jubilee would cause them all to strive to organize a school in connexion with every church and in every village.

Probst von der Göltz followed with a very able and scholarly paper on "The Mission of the Sunday-school for the Religious (*Kirchliche*) Instruction of Children and Teachers," which occupied fifty-five minutes in reading, was listened to with closest attention, and elicited a very animated discussion of nearly two hours in length, in which sixteen speakers took part. The paper, in elegant language, presented many points of exceeding interest, and we regret that we have not space to put them before our readers.

At 4 P.M. about 200 guests sat down to a "Festmahl" in one of the rooms of the Architectenhaus, Wilhelmstrasse. The dinner was very enjoyable, presenting features, however, very different from what one is accustomed to in England and America, and quite amusing to us and our Brooklyn brother.

We came away with the conviction—confirmed at many other Sunday-school meetings which we had the opportunity of attending while in Germany—that this work is drawing around it the most truly earnest evangelical spirits of the country, and that in the teaching of God's Word to the young through the agency of the Sunday-school is to be found the surest means under God of working out the moral regeneration of the peoples of the Continent. May we, without presumption, express the hope that the members of the Evangelical Alliance will largely help the Sunday-school Union Continental Mission in its efforts to promote that end?

THE GREAT COMMISSION.

"GO YE INTO ALL THE WORLD, AND PREACH THE GOSPEL TO EVERY CREATURE."

By the Rev. Dr. A. T. PIERSON.

THIS great commission contains a charge for every believer. Examination will show that these marching orders are not more universal as to the unbelievers they comprehend than to the believers they commission. Christ appeared unto the eleven as they sat at meat, and said unto them, "Go ye." This commission was special, but not exclusive. The whole world was dying; the grace was world-embracing; the message short and plain. It was natural and needful that every believer should have part in spreading the good news. The infant Church, like an army of raw recruits, must, however, have organizers and leaders; and the eleven, commissioned directly by Christ, constituted those leaders, but only leaders. The rank and file were to do the work.

They were commanded and commissioned to "go" and "preach." A positive duty and responsibility was laid upon disciples as such. To stay at Jerusalem, build a grand mother-church of the world like St. Peter's at Rome—"*Omnium urbis et orbis ecclesiarum, mater et caput*"—though they might, indeed, let the Gentiles in when they sought entrance, would not do. Christ made all believers heralds of grace, bidding them go forth and tell the good news, and compel the nations, whom they had despised as barbarians, to come in. They were to seek others, and not wait for others to seek them, giving the Gospel even to the unasking and unwilling! To lose sight of this aggressive feature of evangelism is to leave out its most emphatic and distinctive characteristic. The world will never come to the Church, save to corrupt it and conform it to itself; the Church must go to the world, and constrain even reluctant ears to hear. The attitude of rejection makes the word of witness no less our duty. And as in the apostolic days, so now; no class of ordained preachers can ever meet this world-wide emergency. While the Church waits for such alone to do the work of preaching this Gospel to the world, or for the training of a regular ministry for its official proclamation, whole generations perish. Christ foresaw this, and so a wider commission was given, and actually made the basis of spreading this good news; and the commission was, "Let him that heareth say, Come!"

The Divine scheme was to reach every human soul by the shortest road. Hence (1) an oral proclamation was chosen as the method, and (2) every believer as a means.

First, an oral proclamation. God chose to send the Gospel to lost men, not by means of miracles or the agency of angels, but through natural channels and by means of those who had part in the ruin and rescue. Man could use two methods: books for the eye, the voice for the ear. Christ chose the voice! He said, "Preach." The word means, as Homer uses it, to be a public crier, herald. Oral proclamation, then, was God's chosen method. Why? Books were then written laboriously and expensively upon huge, heavy parchment scrolls by scribes. The world could not wait to get the knowledge of salvation from books. Even had the press, which dates from the fifteenth century, been then ready as a mute but mighty messenger of grace, still no doubt the commission would still have been—Go ye, preach! For had Bibles been so plentiful as to be sown like seed broadcast over the world's field, reaching every man in his own tongue, how few among the masses could have read them! To a very late day, even in enlightened England, the famous "privilege of clergy" indexed the ignorance of the common people even of the simplest rudiments of reading and writing; and the Magna Charta was signed June 15, 1215, by nobles who could only make their mark for a signature!

Beside this, when Christ said, "Go, preach," there was no New Testament. The Gospel according to Matthew, the pioneer book, cannot date earlier than A.D. 38, and John did not add the fourth and last of the Gospels till close to the birth-hour of the second Christian century. But had a complete New Testament been ready, how tedious and tardy the process of translation and republication! and how few could have availed themselves of it, even in their own tongue!

The grand reason, however, for an oral proclamation was the peculiar force and fitness of the voice. It has a strange magnetism, when through it thrill a true earnestness and enthusiasm which no book has. Moreover, a man can fit his methods and measures to new times, places, men, and needs as no book can; and the voice has a flexibility and familiarity, compared with which the formality and stateliness of a volume is a disadvantage. And so from lip to ear

flew the good news, every hearer a herald; and so while a Bible society would have been translating, publishing, and circulating one version, the Gospel actually wheeled its first circuit round the known world!

The duty and privilege of preaching was thus from the first universal. All who had an ear, a voice, must say, Come. To have excluded any from this simple part in heralding salvation would have been to shut up an inward fire, and the voice of a pent-up flame would have burst forth in utterance, saying: "We cannot but speak the things which we have seen and heard."

Whatever marks of distinction may rightly exist between the ministry and membership of the Church, they should never become lines of division in the work of saving souls. Those who are set apart for the special office of leadership are to project the advance movement, plan the campaign, and conduct the hosts; but who must do the fighting, but the bannered hosts who come after with the whole armour of God?

And so there is a sense in which every believer is a preacher, and every hearer a herald. The whole world is the audience, and not a soul is to be passed by; the whole Church are the witnesses, and not a believer is to be tongue-tied with a ruined race about him, God's grace within him, and a voice wherewith to make himself heard. To all, of every age and nation, pardon is to be proclaimed with its simple conditions—repentance toward God, and faith in the Lord Jesus Christ. By the words of our Lord, the missionary office is laid upon the whole Church till the whole world is evangelized. Not a man or woman or child can escape or evade this responsibility. Let this be really apprehended, and wherever God locates our sphere of service, we shall be found leading essentially the life of a missionary.

Out of 1,500,000,000 who crowd the earth to-day, 1,000,000,000 have not heard the good news. Generations are sinking into an abyss or hopeless ruin, one after another. Yet for evermore ring in our ears those words of responsibility and indirect rebuke: "Go ye," etc. You and I are charged with this duty, only more imperative because neglected. We are to help tell the good news to every creature under heaven; if we can go in person, here is the call of God, and the condition of a lost world calls, if possible, more loudly. He who cannot go to the heathen in person must go by proxy. But how shall they preach except they be sent? Send the Bible with a man behind it, a man to bear it, to add to its pure precepts, its glorious messages, the inspiration and magnetism of the living voice! If you must stay here at home, still go you and preach—to your children, companions, neighbours, friends; and by your prayers and purse, help others to preach to the millions over whose very souls hangs a funeral pall! And yet we stand still, while we have one minister for every 700 of our population, and China one for 2,000,000.

There is no reason or even pretext for the present apathy of the Church of Christ. We can gird the globe with a zone of light in twenty years if we have men and money, both of which the Church is perfectly able to furnish to-day in abundance. The awful extent of the field need not discourage us. We can reach this 1,000,000,000 with the Gospel, and we can do it with surprising rapidity if we have the will to do it in God's way. He has gone before us. He has flung the doors wide open, actually challenging the Church to enter and take possession. He has wrought results within a half-century that have constrained even unbelievers to say, "This is the finger of God." There is much said in these days about the amazing progress of science and invention. Within a quarter of a century the most stupendous achievements of the human mind seem to have reached their climax. Think of the telegraph and telephone, the photometer and audiphone, the spectroscope and microscope, the wonders of optics and anæsthetics, of photograph and phonograph, of steam-printing and typewriting! And these are a part of man's ways in scientific research and ingenuity. But God always keeps pace with man. However rapid man's strides have been in letters and art, in discovery and invention, God has moved yet more rapidly in His providence and grace. The study of history shows that in the march of humanity God has always led. Even the van is always but the rear of a vaster procession. Accordingly God has accomplished within half a century what we should have supposed it would require half a millennium to effect. Talk of "waiting upon God"! God has been long waiting for His people. He is a thousand leagues ahead of the foremost of His missionary hosts. Japan could fully occupy 10,000 missionaries to-day. China could fill the hands of ten times that number. Africa has only been explored; the first chain of stations is yet to stretch from Zanzibar to Congo's mouth. What are we doing? Oh, for a kindling of

apostolic fires on the smouldering altars of the Church! We have scarcely made a beginning, and we talk as though the work were almost done. Ten millions of dollars is all the entire Church of God can raise to prosecute the missions of the world; while one city spends far more than that on a city hall, and two others on a suspension bridge; and there is buried in jewellery, gold and silver plate, and useless ornamentation within Christian homes enough to build a fleet of 50,000 vessels, ballast them with Bibles and crowd them with missionaries, build a church in every destitute hamlet, and supply every living soul with the Gospel within a score of years! Only let God's fire come down and take possession of our hearts and tongues, and the Gospel would wing its way like the beams of the morning, and illumine the world's darkness.—*Missionary Herald.*

THE LATE BISHOP HARRIS ON NATIONAL PERILS.

The following are extracts from an address, delivered at the Washington Conference of the United States Evangelical Alliance, by the Right Rev. Bishop Harris, of Michigan, who died somewhat suddenly in August while on a visit in London:—

Mr. President,—As I understand it, this Conference is the outcome of a great popular movement. It represents a deep and widespread concern for the safety and perpetuity of our free institutions and our popular government. It is felt that a crisis in our national history has arrived, when it is the duty of Americans to take counsel together concerning the preservation of American interests. This feeling is shared by millions of our countrymen, who are of one mind in the estimate which they set on our American civilisation, and of one heart in their entire devotion to it. And while we who take part in this deliberation can claim no formal representative character, yet there is a real sense in which we are representatives; for we are here simply in obedience to a great popular impulse. It becomes us, therefore, to speak with simplicity, with courage, and with candour—with the simplicity of men who are subdued by a sense of great responsibility; with the courage of men who speak out of deep convictions of duty, and with the candour of men who are stirred by imminence of conflict and the presence of danger.

For it is well seen that the peculiar civilisation which we are concerned to defend and preserve is gravely threatened. There are vast and hostile forces of evil that are being marshaled and organised against it. While those whose feelings and convictions we share are divided, scattered, and dispersed, there are magnificent combinations and organisations of those who contend against and oppose what we hold dear, and there are strongholds of vantage that are being garrisoned and manned in our very midst. It is felt, therefore, that the need of this hour is co-operation among all true lovers of our country and of its civilisation as we understand it; that it would be madness for those whom we represent to remain divided in this hour of danger. In other words, it is felt that if our civilisation is much longer to endure as we prize it. Then combination must take the place of division, and co-operation must take the place of competition among the evangelical Christians on this land.

But the movement which has brought us together depends upon convictions which are even more definite and cogent. I have said that it is our civilisation which we are concerned to defend and preserve. The term, though large, has nevertheless a definite meaning. The civilisation which is established here has its own peculiar character, and, we believe, that it is the outcome of centuries of our Christian development, and that essentially and in its ideal form it is the very flower and consummation of that development. Any essential change, therefore, in our civilisation we would esteem to be a grievious loss, and any departure from its type would be a degeneration, whether radical or reactionary. Now, sir, the consistency of the divine purpose in establishing our evangelical civilisation here is signally illustrated in the fact that it was primarily confided to the keeping of the Anglo-Saxon race. By reason of its peculiar characteristics and its training in history, that race was singularly fitted for its task; endowed with a certain race conservatism and certain persistency of race type, it has sturdily maintained itself even to the present times. Refusing to depart from its own type, it has compelled other people's to conform to that type, and constrained them to accept its institutions, to speak its language, to obey its laws.

Along with these characteristics there have been others that have been preserved, a certain sturdy loyalty to conscience; the fact that duty, not glory, is the watchword of heroism; an intense devotion to the sanctity and inviolability of home; a jealous regard for local privileges and personal rights; a spirit that is at once conservative and progressive, that is able to remember and venerate its own past, while it stretches forward into the future in philosophy a regard for what is practical in religion, a devotion to what is ethical and real. These are the characteristics which up to this time have safeguarded our Anglo-Saxon civilization, expressing themselves in the constancy with

which up to this time, thank God, our people have defended an open Bible, the Christian Sabbath, liberty of conscience, and the dignity of a sober, decent, and reasonable worship.

But divine Providence does not guarantee the faithfulness nor ensure the safety of any other nation, no matter how honoured and favoured. Though this civilisation be of God, yet it must be kept and defended by man. The path of human history is strewn with the monuments of national dereliction and consequent decay. We have but to remember desolate Jerusalem, and ruined Antioch, and wasted Ephesus, and grass-grown Thyatira, to know that golden opportunities and royal privileges may be forfeited by whole peoples as well as by individual men, and that when the faithless nation is derelict, then its type begins to be depraved, its civilisation begins to decay, and the light sweeps back upon the sun-dial that marks its progress. It has been so in other ages and beneath other skies, and it will be so even here, unless we front and resist the dangers that threaten us. What, then, is the duty of this hour but co-operation? There is need for all Protestant lovers of their country to co-operate in Christian work. The words of the theme of this hour are none too strong. There is a necessity of co-operation. But it is necessary to bear in mind, and constantly to affirm, that the kind of co-operation which we are concerned to promote is not political. It should constantly be borne in mind that it will not do, Christian brethren, for us to be suspected of being here to serve or to contest any party claims or any party ends. The spheres of State and Church are distinct. Jesus long ago decreed it when he said: "My kingdom is not of this world." We all have our own serious and earnest political convictions, and each one of us is convinced, I trust, that his convictions are right. But, my brethren, we are here to consider something far more profound than any political issues, to consider how public opinion may be regenerated, how the public conscience may be requickened, how the national instinct may be revived, and how that ultimate power may be best invoked which shall save the precious liberties of body, mind, and soul for us and for our children.

If I dared to content myself with taking merely a superficial view of this question, I might well pause here, to emphasise the necessity of co-operation in order to preserve those institutions which are at once the outcome of evangelical civilisation and its best defence. Pardon me if I do pause for a moment in order to mention a single one of these institutions which will best illustrate the force of my argument. It has passed into a proverb that the safety and perpetuity of republican institutions depend upon the virtue and intelligence of the people. Now, sir, there is one American institution, the peculiar outcome of our evangelical civilisation, which is far more essential to good citizenship than is ordinarily supposed, and that is imperiled this day—far more gravely imperiled than you and I, perhaps, have hitherto thought. I mean the free common schools of our country. I live in a State where that system is elaborated, manned, and equipped, and where it is contending daily and hourly, and hand to hand with the most tremendous problems of foreign immigration. As I go about, I see the work that it is doing. I see that it emancipates the children of aliens, and not only fits them for freedom, but it is making them free. I see the shackles of error and superstition fall from their minds. It is the greatest work that is being done for good in this land, my brethren, against ultramontanism to-day. Nevertheless, we Protestants, by our divisions, have almost betrayed it. By our divisions we have almost surrendered, as we have already discredited this precious power. With wily cunning, ultramontanism has taken advantage of the divisions of Protestantism in order to banish the Bible from our public schools. And now with savage inconsistency it redoubles its attack upon them because they are godless. The answer is, "No, no; not godless yet, though you have attempted to make them so; not godless yet, so long as godly men and women are the teachers; not godless yet, so long as our children shall issue from Christian homes in the morning and return to Christian homes at night." But we Protestants by our divisions have left our common schools almost defenceless while ultramontanism is making organised assaults upon them. To our shame be it said that we have neglected, practically disowned, the offspring of our own civilisation, handing it over to the tender mercies of select men or supervisers, who are often but the tools or the dupes of ultramontanism or infidelity.

Ah! Christian friends, unless we are blind and mad, this must not continue to be so; but the great Protestant Communions must co-operate to defend and preserve our common schools, well knowing that in spite of all our neglect, it is there, that ultramontanism is being confronted and withstood to-day. What we need, my Christian brethren, let us not conceal it or gloss it over, what this hour is calling for, as with the peal of a trumpet is religion co-operation; that kind of co-operation which shall best set forward the interests of evangelical Christianity in our land. When, fourteen years ago, the great Evangelical Alliance met in the city of New York, the divisions of Protestantism were apologised for and defended. It is true, that even then some brave words were uttered, pointing out the essential and ineradicable evils of such division; as when the brave and good Professor Taylor Lewis said: "Division is never to be treated as a good *per se*." I can never

go with those who regard denominational distinctions as things totally innocent, or indifferent, much less desirable. Let union—ecclesiastical union—take place without delay, between those bodies that are divided by the least interval. Let the last parting be the first to come together. Let it be deeply impressed on every mind that the greatness of the sin of schism is in the inverse ratio of the smallness of the dividing interval. But, my brethren, the weight of the thinking and of the utterance at that time were on the other side. The divisions of Protestant Christendom were not regarded as evil. Now, however, a new spirit is abroad, and is growing in strength, thank God! I have not time to discuss the causes of the change though those causes are most interesting and important. Suffice it to say, that a great awakening is taking place, I believe, in this land of ours. Everywhere is being felt with more and more distinctness, that division is at once the opprobrium and the weakness of Protestant Christianity. Ah! my heart was stirred; I felt that a new era had begun to dawn, that the old night of brotherly strife was almost past when my dear friend, the Secretary of this Alliance, sent me the invitation to come and speak here on this topic, and when he said, "the new work of the Evangelical Alliance is inspired by the conviction that the time has fully come when co-operation among denominations and local churches must take the place of competition." Yes, friends, the time has fully come when, if this American civilisation of ours; which we are set to defend and preserve, is much longer to endure, there must be co-operation.

Co-operation is necessary in order to preserve the integrity of faith and perpetuate its power. The power of true Christianity depends largely on the maintenance of the proportion of faith on the assignment of its regal truths to the sovereign positions which they are entitled to occupy, and in the keeping of all secondary truths and mere opinions in strict subordination. But, Christian brethren, it is the tendency of division to break up that classification, to degrade those regal truths by lifting secondary truths and mere opinions to an equality with them, nay, to lift up those things above those regal truths, because you and I know that it is regarding secondary truths and mere matters of opinion that we Protestants have divided. Ah! we do not, therefore, seem to justify the reproach that after all it is not for truth, but for mere opinion or taste, that we are contending with one another! The only remedy for this is for us to co-operate in the defence of the eternal truth. That is the only answer and the only remedy. Co-operation is necessary in order to fulfil the mind of Christ and to convert the world. The honour of Jesus and the world's conversion are bound up in the theme of this hour. He whose we are, and whom we serve, has solemnly declared it to be so. He has declared that the conversion of the world and His own honour depend upon the oneness of those who believe Him.

In the upper chamber at old Jerusalem, on the night of His Passion, and after His great Supper, He prayed in the midst of His disciples His memorable intercessory prayer. He said, "I pray for them. Sanctify them through thy Truth. Thy Word is truth. Neither pray I for these alone, but for them also which shall believe on me through their word, that they all may be one as Thou, Father, art in me and I in Thee, that they also may be one in us." My Christian brethren, we dare not claim for ourselves, or for our constituencies, that we have hitherto been one in the meaning and the spirit of that prayer. We know that we have been miserably and selfishly divided, and therefore the work of evangelical Christianity languishes; the liberty of mind and soul and spirit, which Jesus gave to our fathers for our inheritance, is endangered. The poor are wandering about our land as disinherited; indeed, unblessed, uncared for, and unfed. The cry of desolate cities is going up to God. The Church, oh! she mourns for these her wandering children; for even the disinherited are yet children of our common Father. And so the light of our evangelical Christianity and civilisation is beginning to grow dim. The remedy is simple. I do not say it is easy, or easily applied, but I do say that there can be no manner of doubt as to what that remedy is. Brethren, it is co-operation, unity—such unity as shall abolish our divisions and extirpate our competitions, and settle our jealousies and strifes. It is for nothing less than for such co-operation that I have dared to plead this day in the presence of my Master, and before you, my brethren, as I have stood here to speak of the necessity of co-operation.

OBITUARY.

THE DOWAGER LADY KINNAIRD.

The call home to her eternal rest of the widow of the tenth Baron Arthur Fitzgerald Lord Kinnaird marks in the field of Christian activity an event very different in its significance from the removal of an ordinary benevolent and pious lady of rank. Gifted with qualities, some of which taken singly are rare, and all of which found in combination are very rare, her aggregate of character, of work, and of influence was notable. A Noel on her mother's

side, neice to the late Earl of Gainsborough and to the Hon. and Rev. Baptist W. Noel, she always seemed to have much of the intellectual character of the latter eminent Christian labourer. In the Hon. Arthur Kinnaird, Providence gave to her a consort fully disposed to co-operate in the works to which her energy was unweariedly addressed. Hence her home became not only the focus of her own activity and that of her daughters, but also a centre for the counsels of many others, and a place of refreshment for their working strength. The intimate friendship of Mr. Kinnaird with Lord Shaftesbury closely linked them both in with the undertakings of that ever-memorable toiler in the blessed business of doing good. Also Mr. Kinnaird's close and practical connexion with the Foreign Aid Society, made them familiar with the leading men engaged in the evangelistic labours of the continent, and for many of these their drawing-room and its meetings formed one of the pleasant places of help and encouragement. Again, his early connexion with the diplomatic service gave to them a keen interest in questions of international moment; and his intimacy with Lord Palmerston gave special facilities for noting the turns of internal policy, as they bore upon questions of deeper than party concern. Thus anything threatening to the interests of religion or morality, or anything likely to be of real advantage to them was early noted, and action in opposition or in support, as the case might require, was promptly organised.

As an instance of the manner in which their house, with the personal services of its Lord and Lady and the auxiliary force of the entire family staff, were turned to account for one and another branch of Christian activity, it may be mentioned that there regularly met the few friends whom Mrs. Ranyard called her council, and who entered as far as others could do, into her plans, cares, and blessed successes. There would Lord Shaftesbury give as close attention to the works and wants of the bible-women, as in one or other House of Parliament he would give to some historical Bill. There, in addition to Lady Kinnaird, attended by her home-trained group of gentle aides-de-camp, would the Countess of Gainsborough, her lovely kinswoman, the Hon. Miss Canning, and others, join with a few gentlemen in helping to bear Mrs. Ranyard's burdens—rare burdens of precious seed corn. In these groups not the least interesting figure was that of Mrs. Ranyard's father, Mr. J. Bazeley White.

As an example of the way in which drawing-room of Lord and Lady Kinnaird was put to service in matters of international interest, may be mentioned the epoch of the American Civil War. Early after its outbreak, when public opinion was running high in favour of the Anti-Union party, a large meeting of influential men had opportunities of hearing both Americans and others explain points then little understood. At that meeting the chair was taken by the ninth Lord Kinnaird, whom afterwards his brother succeeded. Later, when the terrible crisis of the Trent affair brought it home to us that war in our neighbour's borders might easily turn into war in our own, a special meeting was given to receive Mr. Thurlow Weed and Bishop McIlwaine, who were at the moment here as a kind of informal envoys from Mr. Lincoln; a meeting eminently calculated to promote the sacred ends of peace and goodwill.

In affairs more closely our own, when the Indian mutiny raged, the same well-known *salon* gave repeated opportunity of forming opinion and ventilating proposals for usefulness. If my memory does not fail me, the Indian Vernacular Education Society had there one of its earliest introductions to the public. Afterwards one of the familiar appearances there was the bronze figure of John Lawrence, whose first call on reaching London after the mutiny, if I do not err, was to that house; as one of his first Sundays in England was spent at East Farm, on the edge of Trent Park, near Barnet, where Mr. Kinnaird then had a lodge near by his friend Mr. R. C. L. Bevan. Among other notable Indian figures, who, in that drawing-room gave forth light and Christian influence, Herbert Edwardes and Dr. Duff may be specially mentioned. There one day you might meet, on a mission for the Evangelical Alliance, M. Necker, of Geneva, kinsman of Madame de Stael; and another day, an unknown youth from the same city, bearing the well-known name of Naville, which youth is now himself the celebrated explorer, among the ashes of buried ages in Egypt. The mention of Geneva and the Evangelical Alliance recalls Lady Kinnaird as particularly active at the great meeting there in 1861, especially in direct evangelistic movements. In her drawing-room, also, was held a noble meeting to aid in the erection of the Calvin Memorial Hall, the proposal to rear which sprang out of the International Conference of the Evangelical Alliance in 1861 already alluded to. Of the funds for that building no small

portion was raised either in the *salon* or under the auspices of Lady Kinnaird.

In public movements affecting the interests of the Kingdom of Christ, the personal influence of Lady Kinnaird was altogether exceptional. With rapid feminine intention she penetrated to the inner side of any emergent question. Then, with masculine judgment she saw what was well to be done, and with solid strength of will impelled her measures forward. But not less remarkable were her executive skill in planning means, and her executive aptitude in carrying into execution the things planned, combined with tact in using others. She well knew who were they whose hands were of value, and they whose thoughts were the best contribution they could bring. Among the numberless Christian works which she promoted were some which owed to herself their origin and principal support. She was the founder of the London Young Women's Christian Association; also of the St. John's Training School in Westbourne Park, for girls intended for domestics—a school of which a thousand girls have had the advantage. The name St. John's is a memorial of her beloved and honoured uncle already named, the Hon. and Rev. Baptist W. Noel, long the minister of St. John's Chapel. His name is one among those of its founders which the Alliance will ever thankfully recall. Among her manifold exertions for the benefit of India, one was the large part taken by her in forming, supporting, and managing the Zenana Bible and Medical Mission. Among Lord Shaftesbury's collected speeches perhaps none is nobler or more statesmanlike than the one made in the Lords on irrigation works as an urgent need in India. The drawing-room had already done much to call attention to the matter, by a meeting at which the plans of Sir Arthur Cotton were explained by several competent speakers. In those efforts Mr. Kinnaird took an active practical part both in and out of Parliament. To aid Christian efforts in Africa, to combat there the spread of intemperance, and to usefully assist in finding means of emigration were among some of the later public objects to which Lady Kinnaird's fruitful toil was directed.

Born on the soil of Surrey, she now lies in that of Perthshire. If we are not mistaken her earliest home was Broomgrove (later called Broomwood), the house of which Wilberforce had been the previous occupant. Her long home is in the ancestral resting place of the Kinnairds at Rossie Priory. It is there that the frame which worked for so many and worked so much, lies at rest with him who was taken home before her. That interment has carried northward the heart of many a poor beneficiary, and of many a grateful and attached fellow-worker in the cause of Him who came to seek and to save that which was lost. To those will be joined many beyond our own seas, who had seen and felt her influence. They will pray that they who "at home" are left to weep may receive comfort from the God of all consolation, and that the line of Kinniard may yet, by the grace of God, see even rarer examples, and bequeath even more fruitful memories of Christian character and Christian labour than has now been seen, and is now bequeathed to her children and her children's children by Mary Jane, Consort of the tenth Baron. W. A.

BOOKS RECEIVED.

From the RELIGIOUS TRACT SOCIETY.

The Sunday at Home and *The Leisure Hour*. Volumes for 1888.

The Threefold Course (Companions for a Quiet Hour No. 10). By the Rev. FRANCIS BOURDILLON, M.A., Vicar of Old Warden, Beds.

Scripture Natural History.—The Animals mentioned in the Bible. By HENRY CHICHESTER HART, B.A., F.L.S.

Morning and Evening. KEBLE.

From Messrs HODDER & STOUGHTON.

Heroes of the Mission Field. By the Right Rev. W. SAKENHAM WALSH, D.D., Bishop of Ossory.

Christ and His People. By the Bishop of LIVERPOOL, the Dean of RIPON, Archdeacon RICHARDSON and others.

Turning Points and their Results in the Lives of Eminent Christians. By MARY E. BECK.

A Winter on the Nile in Egypt and in Nubia. By the Rev. Canon BELL, D.D., Rector of Cheltenham.

From Messrs JAMES NISBET & Co.

Report of the Missionary Conference, London, 1888 (2 volumes).

From Messrs CASSELL & Co.

The True Glory of Woman. By the Rev. W. LAUDELO, D.D.

From Messrs HAMILTON ADAMS & Co.

The Papacy (Evangelical Alliance first prize essay on Popery). By the Rev. J. A. WYLIE, LL.D. Special Edition 1888.

From Messrs MORGAN & SCOTT.

The Present Tenses of the Blessed Life. By the Rev. F. B. MEYER, M.A.

Evangelical Alliance.

THE WEEK OF UNIVERSAL PRAYER,

JANUARY 6—13, 1889.

THE West-end meetings, convened by the Council of the Alliance, will be held daily in STEINWAY HALL, LOWER SEYMOUR STREET, PORTMAN SQUARE; commencing at 11.30 each morning.

The following is the Programme for the Week:—

MONDAY, January 7.—*Thanksgiving and Confession*:—*Thanksgiving* for the goodness and mercy which have followed us; for answers to prayer; for support in times of trouble; for the continued spread of the Gospel; for the spirit of enquiry among the Jews, and the increasing intercourse and sympathy between Christians of many nations.—Psa. ciii. 1 to 5; xl. 5. 1 Thess. v. 18. 2 Cor. ix. 15. *Confession* of much and grievous sin, lukewarmness, and formalism; restraint of prayer; indulgence of vain glory; unprofitableness in the service of Christ; conformity to the world.—Hosea xiv. 1 to 2. 1 John i. 8 to 9. Psa. xxxii. 1 to 5. Chairman: Sir JOHN COODE, K.C.M.G. Address by the Rev. JOHN STOUGHTON, D.D.

TUESDAY, January 8.—*The Holy Spirit in the Church*:—For the demonstration of the Spirit and power; for His abundant grace and effectual operation as the Spirit of truth, holiness, comfort, and love; that multitudes may be convinced of sin, and converted to God; that backsliders may be restored; that believers may walk in newness of life; that divisions among Christians may be healed, and the spirit of humility increased.—John xvi. 8 to 15. Rom. viii. 14 to 17. 1 Cor. xii. 13. Gal. v. 22 to 26. Phil. ii. 5 to 16. Chairman: Sir WILLIAM WILLIS. Address by the Rev. J. R. WOOD, Baptist Church, Holloway.

WEDNESDAY, January 9.—*Families and Schools*:—That husbands and wives, parents and children, masters and servants, may, in their mutual relations, observe the law of Christ; that family worship may be more generally observed; and that domestic life may be sweetened and hallowed by godliness. For Sunday-schools and Week-day schools; for Universities and Colleges; for all Associations which promote the intellectual, moral, and religious welfare of young men and young women; for the preservation of young minds from the current scepticism and superstition.—Deut. vi. 1 to 7. Eph. v. 22; vi. 9. Col. iii. 18 to iv. 1. 2 Tim. i. 5. 2 John 4. Chairman: GEORGE WILLIAMS, Esq. Address by the Rev. W. H. BARLOW, M.A., Vicar of Islington.

THURSDAY, January 10.—*Home Missions and Social Reforms*:—For all who preach Christ, and seek to spread righteousness and peace; for city missionaries, Bible-women, district visitors, and other helpers; for special efforts to reach and influence special classes of the people; for the counteraction of the designs of the Papacy; for a blessing on sound literature; for the progress of temperance and of purity; for the suppression of cruelty. For the better observance of the Lord's-day. For persons who are afflicted—the sick, the blind, the deaf and dumb.—Matt. ix. 35 to 38; x. 6. Prov. xxiii. 26 to 35. Psa. cvii. 23 to 30. John iv. 28 to 30. 1 Cor. vi. 18 to 20. Titus ii. 11 to 15. 2 Tim. iv. 1 to 5. Chairman: Sir R. N. FOWLER, Bart., M.P. Address by the Rev. G. W. OLVER, of the Wesleyan Missionary Society.

FRIDAY, January 11.—*Missions to Israel, to Moslems, and to the Heathen*:—That this great work may be carried on with faith and patience. For the removal of the veil from the heart of Israel; for a special blessing on the circulation of the Holy Scriptures among all nations; and that powerful witnesses of the Messiahship of Jesus may be raised up among the Jews. For a spiritual awakening among the Oriental Churches. For Christian Missionaries to the heathen; for native Churches and converts, preachers and teachers; and for Mission Colleges, schools, and hospitals. That the work to be done may be wisely distributed among the missionary agencies of Protestant Christendom; also that the ignorance of Islam may be removed, and the Word of the Lord have free course among the Moslem nations.—Matt. xxviii. 18 to 20. Acts xiv. 46 to 50. Gal. ii. 9. 1 Cor. i. 21 to 24. 2 Tim. iii. 10 to 17. 2 Thess. iii. 1 to 5. Chairman: DONALD MATHESON, Esq. Address by the Rev. GILBERT KARNEY, M.A., Vicar of St. John's, Hampstead.

SATURDAY, January 12.—*Nations*:—For the outpouring of the Holy Spirit upon the nations; for all sorts and conditions of men; for rulers, legislators, judges, and all in authority; for soldiers and sailors; for social order and universal peace; for the extinction of the slave trade, the opium trade, and the base traffic which corrupts and destroys native races by the introduction of spirituous drink. That religious liberty may prevail; that politics may be moralised, and public life adorned by high integrity. Finally, "That all the ends of the earth may remember and turn unto the Lord, and all the kindreds of the nations worship before Him."—Joel ii. 28 to 32. Amos v. 6 to 15. 1 Tim. ii. 1 to 6. Rom.

xiii. 1 to 7. 1 Pet. ii. 13 to 17; and iii. 8 to 15. Rev. xxi. 24 to 27. Chairman: GEORGE LIDGETT, Esq. Address by the Rev. ROBERT TAYLOR, Presbyterian Church, Norwood.

Collections will be made after each meeting. Special contributions are also invited towards defraying the heavy expenses necessarily incurred in promoting the observance of the Week of Prayer throughout the world.

The South London Branch of the Alliance have arranged for meetings daily during the week: Monday, at 7, Metropolitan Tabernacle; Tuesday, at 7.30, All Saints' School-room, Blenheim Grove, Rye Lane, Peckham; at 7.30, Lecture-hall, Wesleyan Chapel, Brixton Hill; Wednesday, at 7.30, the Lecture-hall, Presbyterian Church, Clapham Road; Thursday, at 7.30, the lecture-hall, Congregational Church, Camberwell Green; Friday, at 7.30, the School-room, St. Matthew's, Brixton; Saturday, at 8, the School-room, St. James', Clapham. The addresses will be given respectively by the Revs. C. H. SPURGEON, T. J. GASTER, F. J. SHARR, D. MACEWAN, D.D., C. CLEMANCE, D.D., N. A. GARLAND, M.A., MARCUS RAINSFORD, junr., and F. A. C. LILLINGSTON, M.A.

Among the numerous series of meetings to be held in various parts of the metropolis, the following may be specially mentioned: Conference Hall, Mildmay Park, daily, mornings at eleven, and evenings at seven o'clock; Centenary Hall, Bishopsgate Street (arranged by the City Young Men's Christian Association), two meetings daily, from twelve to one and from one to two o'clock; Y.M.C.A. Hall, Whittington Avenue, Leadenhall Street, daily at six o'clock; Exeter Hall (arranged by the Young Men's Christian Association), daily (Saturday excepted) at one o'clock; St. Paul's, Onslow Square (Church Room), daily at five o'clock, but on Saturday at half-past seven o'clock; Wandsworth, Down Lodge Hall, High Street, daily, except Saturday, at four o'clock.

Ministers of the Gospel and Christians generally are earnestly invited to be present, and to make these meetings known as widely as possible.

PROCEEDINGS OF COUNCIL.

THE monthly meeting of the Council was held on Thursday, December 13; the Treasurer (Mr. Donald Matheson) presiding. The Chairman read a passage of Scripture, and prayer was offered by the Rev. Dr. Gritton.

A letter was read from the Rev. Philip Colborne, of Birmingham, accepting his appointment as a member of the Council.

NEW MEMBERS.

The following persons were unanimously admitted to membership:—

Mrs. Court, Chislehurst.
F. W. Freese, Esq., Chislehurst.
Mrs. Messenger, Bromley.
W. J. Varron, Esq., Bickley.
Theodore Howard, Esq., Bickley.
Mrs. Howard, Bickley.
G. J. W. McCaul, Esq., Chislehurst.
S. J. Messenger, Esq., Bromley.
J. B. Snell, Esq., Chislehurst.
Mrs. J. A. Walter, Bickley.
Miss E. Walter, Bickley.
T. C. Marsden, Esq., Durham.
Miss A. M. Wall, Bath.
Miss Walker, Bath.
Mrs. Murray, Bath.
Mrs. Briscoe, Bath.
Rev. W. Acworth, Bath.
Mrs. Acworth, Bath.
Mrs. Bond, Bath.
Miss L. A. Graham, Bath.
Miss A. M. Graham, Bath.
Miss F. H. Graham, Bath.
Miss C. Heritage, Bath.
E. P. Collier, Esq., Reading.
Rev. Geo. Morris, Tunbridge Wells.
Sir C. E. Bernard, K.C.S.I., London.
A. R. Macdonald, Esq., London.
Rev. J. C. Strickland, D.D., Tunbridge Wells.
Wm. Lashmar, Esq., Tunbridge Wells.
S. R. Pearce, Esq., Brixton.
R. A. Bewes, Esq., Plymouth.
Miss E. Wilson, Plymouth.
Joseph Hill, Esq., Clapham.
S. Cecil Searle, Esq., Clapham.
Daniel Wellby, Esq., Clapham.
Henry Johnson, Esq., Croydon.
J. Franklin, Esq., Croydon.
Colonel Wild, Croydon.
Colonel Iredell, Croydon.
Rev. J. Ferrier Rowe, Croydon.
W. Lisle Williams, Esq., Croydon.
T. Swanston Smith, Esq., Croydon.
J. J. Keen, Esq., Croydon.
Abraham Field, Esq., Croydon.
H. Parker, Esq., Croydon.
J. G. Alexander, Esq., Croydon.
A. Pye-Smith, Esq., Croydon.
W. J. Coe, Esq., Croydon.
W. F. Pollott, Esq., Croydon.

DEPUTATION WORK.

General Field and Mr. Arnold gave reports of meetings for the Alliance, which they had attended since the last Council meeting.

THE LATE PLYMOUTH CONFERENCE.

The Secretary reported letter from Reginald E. Bewes, Esq., Treasurer of the Plymouth Branch, stating that after paying all the local expenses of the late Conference there was a balance of £15 2s. 7d. from their special fund, and which they had much pleasure in forwarding towards the general expenditure incurred by this Council in arranging for the Conference.

WEEK OF PRAYER.

Attention was called to the programme of the London meetings, during the Week of Prayer, copies of which were laid upon the table.

RELIGIOUS LIBERTY IN TURKEY.

On the question of religious liberty in Turkey, a communication was read from the Marquis of Salisbury, acknowledging receipt of letter forwarded by this Council upon the subject of the continued persecution of Nicolaki Effendi.

A further letter from the Rev. Dr. Dwight, Secretary of the Constantinople Branch, dated December 6, was read, giving further details with reference to recent cases of religious intolerance in Turkey.

SALLE EVANGELIQUE AT THE PARIS EXHIBITION.

Letters were read from Mr. Soltau, of the McAll Mission in Paris, stating the steps that had been taken with reference to the proposed Salle Evangelique in connexion with the Paris Exhibition next year. A united Committee had been formed for the purpose of carrying out the undertaking. This Committee consisted of representatives of the McAll Mission, the Paris Branch of the Evangelical Alliance, and the various Protestant ministers and Christian workers in the city. Mr. McAll would have entire control of the French services, but services in other languages and various meetings would be arranged by the General Committee. The total cost of rent of site, building and furnishing the hall (which would seat about 300 persons), and carrying on the services for six months, would amount to about £800. Mr. McAll had himself assumed the entire financial responsibility, but in this, of course, he was greatly encouraged by the promise of £250 from this Council.

The Secretary presented draft of a circular appeal, as approved by the Finance Committee, for contributions towards the sum guaranteed by this Council.

The Council approved of the action taken.

ALLIANCE PRINCIPLES IN SOUTH AMERICA.

The translation of a letter was read from the Secretary of the Annual Assembly of the Methodist Episcopal Mission Church of South America, dated Monte Video, October 12. [This document will be found in another column.] The Council expressed their sincere gratification at receiving the communication.

"THE PAPACY."

It was reported that a special cheap edition of the Evangelical Alliance Prize Essay on "The Papacy," by the Rev. Dr. Wylie, had recently been published, and Mr. T. A. Denny had presented fifty copies to the Alliance. The Council desired that their hearty thanks be given to Mr. Denny for his gift.

"ALLIANCE HOUSE."

The Secretary reported completion of the repairs of the Alliance House, at a cost of about £90, and also reported that the ground floor had now been let to the Imperial Institute for Classes in Languages.

SECRETARIAL DEPUTATION WORK.

LIEUT.-GENERAL FIELD, C.B., reported that on Dec. 8, at Westleigh, Bickley, through the kindness of Mr. and Mrs. Theodore Howard, a drawing-room meeting was held for the purpose of receiving an address on the subject of the Evangelical Alliance. The Rev. G. W. Weldon presided, and there was a good attendance, although the wet afternoon prevented some friends from being present; it was the first time that any meeting of the kind had been convened at Bickley, and many were quite unacquainted with the Evangelical Alliance and its operations. General Field, therefore, rapidly sketched its formation in 1846, and dwelt upon the basis as setting forth the fundamental truths of the Gospel, and upon the principles of brotherly love and union, which the Alliance seeks to enforce among all the true followers of Christ. The work at home was rapidly reviewed, the observance of the annual Week of Prayer in all parts of the kingdom; the increase of Union, and revival of missionary zeal; the conventions and conferences in many of the large towns were pointed to as signs evidencing the growth of the principles which the Evangelical Alliance is always inculcating and spreading by its publications, and by its numerous associations. An account was also given of the manner in which efforts had been put forth to counteract infidelity, Popery, and the desecration of the Lord's Day, &c.; the observance of the Universal Week of Prayer in almost all countries, and the blessed results which flow from stians of international conferences when Chrind their all nations are gathered together, and their remarkable effect upon the progress of true religion, drew forth the warm interest of all, while the latter part of the address on the subject of religious liberty elicited, in a

special degree, the earnest sympathy of the company, as they listened to the account of the more recent interventions of the Evangelical Alliance, in behalf of persecuted Christians in Austria, Hungary, Turkey, Syria, and the Baltic Provinces of Russia. The Chairman proposed a vote of thanks to General Field, and in a brief address, strongly recommended the Evangelical Alliance to the support of all present, stating how he had been long a member and had practically co-operated in the work. Afterwards friends came forward and gave their names for membership and subscribed.

Mr. Arnold reported to the Council that he had attended a meeting at Croydon, which had been convened at the public hall by a few friends who were desirous to establish a branch of the Alliance in that town. The meeting was a private one, and, though not largely attended, was a thoroughly representative one, and much interest was shewn in the proceedings. Mr. Arnold had been invited to be present to give information regarding the principles and the general work of the Alliance. He spoke briefly upon the subject, and then made many practical suggestions as to the working of local auxiliaries of the Alliance. Full and free conference followed the Secretary's address, and, as a result, it was unanimously resolved to form a branch of the Alliance for Croydon. A committee was also appointed, and it was agreed to adopt the suggestion made by Mr. Arnold for a united observance of the Week of Prayer in Croydon, and for a series of drawing-room meetings, to make better known the aims of the Evangelical Alliance.

On Dec. 14, Mr. Arnold attended a drawing-room meeting, kindly convened by the Rev. D. and Mrs. Fotheringham, at the Manse, Tottenham. A number of ladies and gentlemen had assembled, and were greatly interested in the Secretary's statement of the recent work of the Alliance. Mr. Fotheringham expressed his hearty sympathy with the aims of the Alliance, and also the earnest hope that the Tottenham and Edmonton Branch might be strengthened by the meeting held that day.

EVANGELICAL ALLIANCE PRINCIPLES IN SOUTH AMERICA.

The following interesting communication was laid before the Council at their last meeting:—

[Translation.]

Monte Video, Oct. 12, 1888.

To the Secretary of the Evangelical Alliance.

Dear Brother,—I have the honour of sending you a copy of the resolution adopted in the Annual Assembly of the Methodist Episcopal Mission Church of South America at the sitting held on the 10th of the present month. It is as follows:—

"Seeing that the Evangelical Alliance is the true embodiment of the grand truth, that all the Protestant and evangelical churches and denominations are one in spirit; that the Alliance is the means by which is united and concentrated the strength, sometimes of spiritual power, and sometimes of material resources which exist in the various branches of the Church throughout the world; and in order to participate in the realisation of the high aims and grand interests, the Committee proposes the following motions:—

1. That this assembly approving the tendencies and attitude of the Evangelical Alliance, gives in its hearty adhesion thereto, and desires to join in its schemes and its aims, at all times, and in all ways, circumstances permitting.

2. That this assembly recommends to its members to put before their several congregations the aims and claims of the Evangelical Alliance at such times as may be most convenient.

3. That this assembly invites its members to work on Evangelical Alliance lines, whenever the opportunity occurs; especially on the following points: (*a*) To cultivate a charitable and tolerant spirit towards Christians of other churches; (*b*) to be always to the fore in endeavouring to enter into and maintain fraternal relations with ministers of other churches, and that to the utmost of their ability; (*c*) to put our places of worship at the disposal of the other denominations on all suitable occasions; (*d*) to offer the pulpit to those ministers who happen not to have a congregation of their own; (*e*) to look out for and accept the co-operation of other denominations in carrying out general Christian work."

With expressions of the highest esteem and fraternal love,

Guillermo Tallon, Sec.

CROYDON BRANCH.

THE following report has been furnished by a correspondent at Croydon :—

A meeting convened by circular was held at the Public Hall on Nov. 26 to consider the desirability of forming a branch of the Evangelical Alliance in this town (Mr. Henry Johnson presided).

Prayer having been offered by Mr. J. Christie Reid, and a portion of Scripture read by the Chairman,

Mr. Arnold, one of the Secretaries, delivered an able and interesting address, explaining the objects and aims of the Evangelical Alliance, and showed how greatly God had blessed its endeavours to promote the visible unity of all true believers in the Lord Jesus Christ, thus manifesting to the world that though members of various churches, all are brethren of the one Church of the living God.

The work of the Alliance in originating special religious services for the working classes, which led to the present system of undenominational services in public halls, etc., was next dwelt upon ; also its efforts to secure religious liberty for Christ's followers in foreign lands, and the success which under God had resulted therefrom. The institution by the Alliance of the annual week of united and universal prayer throughout the world, and the blessing which its observance has brought in the revival of God's work at home and abroad, was also alluded to.

After a few remarks by the Chairman, Mr. King, Mr. W. Lisle Williams, Mr. Christie Reid and Mr. Parker, the formation of a branch of the Alliance for Croydon was unanimously agreed upon, and a committee was appointed to arrange for a series of Drawing-room meetings, and also for a united observance of the Week of Prayer in Croydon.

BATH BRANCH.

IN November, the first of the monthly meetings for the winter was held in the Jubilee Hall of the Young Men's Christian Association. About ninety sat down to tea, after which a public meeting was held, presided over by Lieut.-Colonel Hare.

Prayer having been offered by the Rev. E. J. Wemyss-Whittaker,

An address was given by Mr. Benjamin Thomas (President of the Bristol Branch). He emphasised the fact that many would not know that others were Christians if it were not for these meetings. We here, he said, come together and find to our surprise that others, whom we did not know were Christians, are here too. We have been too much separated into our own little sections and not enough of one heart and of one mind. I am thankful for these meetings when we sink our little differences and meet on the broad platform of our common love to our Saviour.

The Rev. W. Acworth then gave an animated address. He said: When the Bible was being revised I met one of the revisers, and said to him, "I hope you will remember to translate one portion correctly—'add to your faith courage' instead of virtue, as in our translation ;" but I am sorry to see the word virtue still retained. Courage is the great virtue that is wanted to-day, the courage of our convictions. St. Paul tells us in his letter to his son Timothy that "a bishop is to be a lover of good men." I shall soon be gathered to my fathers, and I don't want any monument erected to my memory, but if I have one I should like to have inscribed on it, "he was a lover of good men." Let us remember that the unity of the spirit is not that which by any system I try to make, but that which God has established and I am to keep.

The Rev. F. Pocock gave the concluding address. This gathering, he said, is a practical testimony to an unbelieving world of Christian unity. If I have a portrait of one I love I like often to look at that portrait. Each child of God is a portrait of Christ, let us see Christ in one another. I have been a member of the Evangelical Alliance for thirty-six years, and I have lost nothing by rubbing shoulder to shoulder with brethren who are not one with me in their ecclesiastical position. You will never regret being friends with those who are friends of Jesus. Let their be Christian decision, each as a pillar in the temple of God, not wavering but standing firm to his purpose, "daring to be a Daniel, daring to stand alone."

The meeting concluded by the Secretary, Mr. G. E. Thomas, proposing a very hearty vote of thanks to the Chairman, who suitably replied.

BELFAST BRANCH.

THE annual meeting of the members of the Belfast Branch of the Evangelical Alliance was held in the Y.M.C.A. Hall, Wellington Place, on Monday evening, 19 Nov. Mr. Wm. L. Finlay, J.P., presided, and there was a large attendance.

A hymn having been sung, the Rev. Michael Beattie offered up prayer.

The Rev. Dr. Donald, Acting Secretary, then read the report, which stated: "The Week of United Prayer in Belfast in the month of January was duly observed. The attendance was encouraging, and the spirit which pervaded the services solemn, thankful, earnest, and hopeful. On St. Patrick's-day, March 17, the annual prayer-meeting on behalf of Ireland was held. Telling addresses were delivered. It was very deeply felt in the present crisis of our beloved country that God alone can raise her to a higher plane of moral and spiritual life. The educationist professes to be able to make Ireland think herself into a better life. The modern scientist thinks that the application of his scientific discoveries will accomplish this desirable object. The philanthropist is of opinion that he can clothe and feed her into peace and contentment. Each of these is good in its sphere. But for the purpose of the social, moral, and spiritual regeneration of this dear country they are as impotent in themselves as the dead staff in the hand of Gehazi was to raise to life the dead child of the Shunamite woman. 'The dead shall hear the voice of the Son of God.' Fervent prayers were offered to God that His voice might be heard in every Irish heart. The present number on the roll in connexion with the Belfast branch of the Alliance is abou' 106. We are very anxious that the spirit of Christian union may pervade the churches of Belfast, and thus hasten the fulfilment of the high-priestly prayer of our adorable Redeemer, 'That they all may be one, as Thou, Father, art in Me, and I in Thee, that they also may be one in Us, that the world may believe that Thou hast sent Me.' It may be some time before unity is reached. It is something to be on the road to it, and to know what to do and what to avoid in order to its attainment. Let the evangelical denominations of Belfast be courteous, charitable, just, and honourable toward each other; then Christian unity will adorn our churches, and righteousness and peace will embrace each other."

The Rev. Dr. A. C. Murphy gave an account of the Conference of the Evangelical Alliance which recently took place in Plymouth—a place of great historic and geographical interest, situated at the extremity of a magnificent stretch of country, and the theatre of some of the most striking events in British history. He described the meeting as, in every respect, a delightful one from beginning to end. It was not that views were not enunciated that did not always commend themselves to those present, but the points on which the speakers agreed were larger and much more important than those on which they differed. That was the principle of the Alliance, and prayer had been offered day after day and for many a week that the Evangelical Alliance might by its gatherings extend religious life in that community.

The Chairman characterised Dr. Murphy's sketch of the proceedings at Plymouth as admirable. He had himself been looking over a copy of *Evangelical Christendom* which contained a report of the proceedings, and there was one thing Dr. Murphy had omitted to mention. Dr. Murphy read a paper himself, and now said nothing about it. All present would do well to get *Evangelical Christendom*, and not omit reading Dr. Murphy's paper.

The Rev. Dr. Wright (formerly of St. Mary's Church, Belfast), was a little disappointed that the writings of St. Patrick, the Apostle of Ireland, issued by the Irish Branch of the Evangelical Alliance, had sold so slowly, after so much expense incurred in bringing the book before the Irish people. After the cost of publishing and advertising, they did not make one farthing per copy, and in consequence of the book being brought out at such a low cost he was afraid they would be terribly in arrears unless friends came to the rescue. It was most desirable that the work should be circulated in order to show that the doctrines of St. Patrick were very different from those of the Church of Rome, and that the Church of Rome must have departed greatly from the doctrines which St. Patrick went to Ireland to preach. The rev. doctor then proceeded with a lengthened address on the terrible persecutions which Russia is inflicting on the Protestant people in some of the provinces adjoining that empire. He said that from 80,000 to 100,000 who have not gone over to the Greek Church are kept in bondage, and in bondage they are likely to remain until God causes some shaking up in that

land. He gave some details as to the shocking treatment which they were receiving from Russia, and expressed his profound sorrow that people in these countries did not seem to waken up to the real importance o the matter.

The Rev. Dr. Murphy, sen., closed the proceedings with prayer.

UNITED STATES BRANCH.

THE EVANGELICAL ALLIANCE IN THE STATE OF NEW YORK.

By the Rev. J. C. Van Deventer.

The Conference held at Syracuse in November marks a third step in advance along the line of Christian co-operation in order to take America for Christ. The first step was a private conference of representative leaders in thought and religious activity, held in the city of New York about two years ago. The second step was the grand National Conference held in Washington, D.C., last December. The third is simply putting the suggestions of the Washington meeting into action. The meeting in New York provided a text; the gathering at Washington preached a sermon; and the Conference at Syracuse proposed to make the application. The sessions of the Conference were characterised by earnestness, practicality, and consecration. There was little of theorising, and less of mere sentiment. Every paper and address presented important facts and valuable suggestions, by no means limited to the State of New York. An endeavour will be made in this report to give an outline of the proceedings.

The Conference opened on Tuesday evening, November 20th, with an address by the Rev. Josiah Strong, D.D., Secretary of the Evangelical Alliance of the United States, in which he emphasised the needs of the times and the plans made for meeting them by concerted Christian effort.

The Rev. Nelson Millard, D.D., of Rochester, followed with an address on "Applied Christianity as Exemplified in the New Work of the Alliance." Christianity is nothing if not applied. It is an art rather than a science, the art of right living toward God and toward our fellow man. The new work of the Alliance is simply taking the Church back to its first principles; mobilising the army of the Lord, and sounding the advance. Its scheme is outlined in the Saviour's command. The method "Go,"—the Gospel is to be carried to those who need it. The instrument, "the Gospel," the revelation of the love of God in Christ. The objects of search, "Every creature,"—the individual believer in contact with the individual sinner.

On Wednesday "The Rural Districts of the State and their Needs," was presented by the Rev. Thomas J. Brown, D.D., of Utica, the Rev. J. Jenning, D.D., of Elmira, and the Rev. A. K. Fuller, of Rondout. The points emphasised by these brethren were: The danger of overlooking the country while considering the city.

"The Cities of the State and their Need," constituted the next theme, which was presented by the Rev. Geo. U. Wenner, D.D., of New York, Rev. E. E. Chivers, of Buffalo, and Rev. Wm. A. Rice, of Syracuse. The problems of city evangelisation are well known, but have not yet been happily solved. In New York city the increase of population, amounting to 40,000 annually, is not accompanied by equal increase in Christian activity. Yet the 100,000 communicants of New York city, if possessed of the mind of Christ, and endued with power from on high, would prove victorious even over the overwhelming odds that oppose them. For this work wise leadership, concerted action, and the white heat of the constraining love of Christ are needed.

The Rev. C. H. Parkhurst, D.D., of New York, read a paper on "The Causes of Estrangement from the Church." The object of the Church in the world is to save sinners, and to use the saints in the saving of sinners. Spiritual gormandising tends to spiritual apoplexy. A little wholesome food, with plenty of healthy exercise, tends to health and efficiency.

R. Fulton Cutting, Esq., of St. George's Church, N.Y., followed Dr. Parkhurst with a plea for sympathy with the working man in his peculiar environment, of toil, poverty and narrow resources for enjoyment.

"Invitations to the House of God," was treated by the Rev. M. R. Webster, D.D., of Rome.

The Rev. Frank Russell, D.D., Field Secretary of the National Alliance, presented some "Practical Features of Local Alliance Work."

The Rev. James M. King, D.D., of New York City, discussed "The Need of a State Organisation." Such a confederation of Christian workers and churches throughout the State would tend to unify sentiment on questions of State policy that touch moral and religious questions; would help to develop and direct the activities which this Conference may call into action. Evil is organised and aggressive,

and can be met only by counter-organisation and aggression.

On Thursday morning the Rev. L. T. Chamberlain, D.D., President of the Brooklyn Alliance, made a stirring address on "The Necessity of Christian Co-operation."

The last paper was read by the Rev. E. H. Lovett, of Oswego, on "Points to be Emphasised in the Work."

As a practical outcome of this Conference, the Executive Committee of the Alliance for the United States was requested to appoint an Executive Committee for the State of New York, to study the religious condition of the State, and to devise and carry out such plans of practical co-operation of Christian people in the State as shall seem desirable, and that if means can be obtained they have power to select and appoint a Secretary for the State, who, under their direction, shall organise branch Alliances, whose object shall be to develop and strengthen Christian co-operation in the study of social problems in their respective localities; and to apply to their solution the principles of the Gospel, and especially to reach with Christian influences the non-church-going class of the community, without interfering with the methods and polity of any church organisation.

The Conference closed with brief reports from the branch Alliances already organised, showing that the work outlined had taken hold of heart and conscience of Christians in different portions of the State.—(Condensed from *The Christian Intelligencer*.)

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